THE DIVINE LIFE

ALBERT L. GRIDLEY

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THE DIVINE LIFE: ITS DEVELOPMENT AND ACTIVITIES

BY ALBERT L. GRIDLEY.

Author of Organic Evolution, Suborganic Evolution, Jesus Only, The First Chapter of Genesis as the Rock Foundation for Science and Religion, Demonstration of Kepler's Third Law and the Effect of Ellipticity of Planetary Orbits upon the operation of that Law, etc., etc.

"Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature." (II Peter 1:4.)

"The question may arise if the Divine Life is as above, in what does it differ from Christ's life? In this, there was *no human paternity* in Christ's life. The God life principle united directly with the ovum in Mary's womb and developed the God man, God in the flesh."

In the ovum of the female there is life, its own kind of life, but with no power of development. When united with the male life principle there may be power to develop along the lines of human life. But this human life has no power to develop along the lines of Godlike life. But when God unites his own life principle to the human, as when He "breathed into Adam the breath of life, and he became a living soul," then, and not until then, is there power to develop Godward. The process of this union is called regeneration, the resultant is the Divine Life, as the term is generally used in the following pages.

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IN MEMORIAM

My loving, faithful wife

CLARA E. BAILEY GRIDLEY

1853—1916

THE ARGUMENT.

WHEN God breathed into Adam the breath of life" and he became a living soul, he imparted to Adam of his own life, eternal life. Adam then became possessed of the kind, the quality of the life of God. Eternal, not simply as to duration, but the kind of life that would produce Godlike activities. Adam possessed the human, the immortal, life before; but after God imparted to him of his own life, then he was a child of God in a new, a real and true sense.

But God warned him concerning the forbidden fruit, "In the day thou eatest thereof thou shalt surely die," he was speaking of that principle of eternal life that he had just imparted to him. When Adam disobeyed, that life went out, became extinct, as God said that it would. That was death in the supreme sense. The separation of the immortal part of man from the material, physical, part is called death by way of accommodation, as there is no better term to apply. But there is no extinction of the real life principle.

Adam knew nothing of a physical death. But when he disobeyed God, life in the absolute, the supreme sense, became extinct. Thus as far as that absolute, supreme life was concerned, Adam died as God said that he would. That constituted Adam's fall. But no created being can impart to its offspring a kind of life that itself does not possess. So after Adam lost that life he could not impart it to his descendants. So his fall constitutes "The Fall of Man."

No human being, then, could possess that life without a direct impartation from God. Christ came to make provision for such an impartation of the Divine Life to every one who would accept it by believing on Jesus and accepting him as Lord. That was Christ's supreme mission to the earth. When men accept Christ in this way they become the "Children of God." So that "As in Adam all died, so in Christ shall all be made alive," or may be made "alive" in the same sense as that in which Adam "became a living soul."

By receiving Christ we become partakers of the Godlife, the Divine life that Adam lost by his transgression.

But that life is not imparted, at first, in all of its fullness. It must be developed by the means, the agencies that God supplies, as parents provide the means for the growth of their children, so that they may become strong Godlike characters.

To promote this development, activity is necessary as in the case of growing children.

But further, these activities must be the means of accomplishment. This achievement is reached in its highest measure, when, as members of Christ's great, universal Church, we "are members of his body, of his flesh and of his bones."

To reach this final conclusion a somewhat extended examination has been entered into concerning "The Second Coming" of Christ, his resurrection body and our own.

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THE DIVINE LIFE: ITS DEVELOPMENT AND ACTIVITIES

CHAPTER I

Some minor purposes Christ Accomplished by His Coming.

Lo, I come to do thy will, O God." (Heb. 10:9.)

THERE is one great, infinitely great, event in the world's history, one towards which all preceding history points forward and from which all subsequent events are dated—the coming of Jesus Christ into the world. For what purpose did he come? There must have been a necessity great enough to warrant, to require, such an event.

In answering this question we may first consider some subsidiary, collateral, purpose which he did accomplish.

It is said that he came to teach. He was a teacher, a Master teacher. "Never man spake like this man," was the amazing reply of those who were sent to entangle him in his talk. But one amazing fact is that he never uttered one new truth. Not one truth did he ever speak that was not the common property of mankind as recorded in the Bible, the Old Testament Scriptures as we have them now, and that they then had. But the surprising thing was his mastery of those truths, and his speaking them as if they were his own original utterances. In fact they were. They were truths that he had caused to be recorded centuries before in their scriptures. It is true that he said, "A new commandment I give unto you." But it was only the example of love that he was giving that was new. Observe, he says, "As I have loved you." They were familiar with the law of love. When a certain lawyer stood up and tempted him, saying, "Master, what shall I do to inherit eternal life?" Jesus asked him what

was written in the law. The lawyer answered by quoting from the book of Deuteronomy, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself." Jesus said, "Thou hast answered right, this do and thou shalt live." They were familiar with the law but the new exemplification of it was new to the world.

Again, his example is spoken of as the great purpose that he came to serve. It is true that he set a perfect example. His life must have been sinless, or by his death he could have atoned for no sins but his own. But in many particulars his example should not or cannot be followed by us. He was infinite in wisdom, in heart discerning, in power. He could condemn hypocrisy, Pharisaism and other sins in the concrete; but we cannot, for we do not know the hearts of men as he knew them. He could forgive sins. We cannot, we have not the right. He wrought miracles, even to raising the dead. We cannot, we have not the power. The world had better examples of righteous living then than they had ever followed.

There was Enoch, who walked with God "And was not for God took him." There was Noah and his family. There was Abraham, "The friend of God." There was Isaac, who was a type of Christ in his willingness to be offered up as a sacrifice in obedience to his father. There was Daniel against whom no fault is recorded and whose righteousness was manifested by the expressed consciousness of his sinfulness as he says, "And while I was praying and confessing my sins and the sins of my people," and so on. There were many more, even those whose conduct has been criticised, who seem to have been more highly esteemed of God than their critics.

But the content of Christ's example has never been fully grasped, as, indeed, it can hardly be, by the finite

mind. One who had never seen a watch might look at the outside of it and think it to be very simple, very easy to pattern after but when the watch is opened and its complicated structure, its content, is revealed, the difficulty of copying it is seen.

So with the life of Christ. Within the apparently simple exterior there is a complexity of detail that only an inspired writer could outline and the most profound intellect could explain.

But this may be touched upon at another time. Again there are his wonderful works for the relief of suffering. But he did not need to become incarnate to heal the sick, cleanse the lepers or even to raise the dead. He had as much power before his incarnation as when he was in the flesh. He could have healed any disease or relieved any human suffering without leaving his home on high. He was moved with compassion at human suffering and relieved it as any of us would have done or would do if we had the power. But there was another object in view, another object attained, that of proving his character and establishing his claims as the Son of God. "The works that I do in my Father's name they bear witness of me." There was nothing that he did while he was in the flesh that he could not have done without taking on that robe of flesh.

But the great, what we may call the supreme, subsidiary purpose for which he came to earth in the form of man, was to make an atonement for sin so that God could be just and yet to justify, to treat as just or innocent, those who would come to him through Chrrist, or accept that sacrifice that Jesus Christ made on Calvary. But the atonement of Christ is the offense of the cross. There is no doctrine, and even in this age of the world I am not ashamed of the term "doctrine," or I may say, no truth recorded in the scriptures of truth that is

more hard for human nature to receive than the declared truth of the atonement of Christ. It is so humiliating to human pride, so opposed to human choice, to depend for salvation upon the atonement of Christ that many will not receive the truth. And yet its necessity is founded in the very nature of things. The whole patriarchal dispensation had reference to it, the whole Jewish dispensation was founded upon the fact that satisfaction must be made to Divine Justice before sins could be forgiven or men could be at peace with God. The sacrifice of Abel was a type of the one on Calvary. All of the sacrifices in the whole Jewish dispensation were but the types of the great Antitype, him who was made an "offering and a sacrifice for sin."

No truth was more the object of prophecy in the Old Testament, no truth more emphasized in the New, than that Christ was offered up as an offering and a sacrifice for sin. The doctrine is not simply Paul's. It is more emphatically the teaching of Him who said that he came "Lutron anti pollon," a sacrifice, instead of, in the place of, many.

If the doctrine of the vicarious sacrifice of Christ as an atonement for sin is not a truth it is impossible for God to express his thoughts to men, or for the Greek language to convey a definite idea.

One difficulty in accepting this truth is the difficulty of perceiving why it should be true. This difficulty arises from an inadequate conception of the scope of God's government.

There are unnumbered millions of sentient beings who have never been clothed with the vestments of the flesh, beings who existed before the material universe was brought into being. All must be and are under the government of God. Have all submitted to that government as loyal subjects? Evidently not. Christ says, "I

beheld Satan as lightning fall from heaven." And he had his myriads of followers. There are wicked spirits in the universe. How did they become such? God never made a wicked spirit any more than he made a wicked man. He made beings, spirits and humans, innocent; but their character must be determined by their own voluntary choice. God never made a wicked being as such. They make their own characters. That is the case with men. In the very nature of things this must be the case with unincarnate beings. They become wicked by following the selfish impulses of their own natures. But God must be just. He is supreme and every being must be subservient to him. "Justice and judgment are the habitation of thy throne." As a necessary consequence rebellion against God's authority was punished, or, at least, for the good of those yet innocent the prime mover of sedition with all his followers was excluded from heaven and sent to "The place prepared for the Devil and his angels." This view is not simply Miltonic; it is scriptural, reasonable, and in some of its phases, in accordance with human experience.

On the occasion of that revolt in heaven, we may imagine God as saying to himself, or to the constituents of his being, "Let us make man in our likeness." For the developing of a race of beings that should be immune from temptation or above its power when they should come to their final state, he constructed the entire physical universe. This unverse was designed as the home of a race of beings "A little lower than the gods." Those beings were clothed with material bodies, thus subjecting them to a new discipline for developing stronger characters in righteousness.

There are temptations of the flesh that are not incident to pure unincarnate spirits. All of this physical universe was constructed with reference to the training of this new race of beings. But if one of these beings trans-

gressed the law of God, the same consequences must follow as followed the transgressions of unembodied spirits, or God would be unjust. Sin must be followed by penalty in the physical universe as it was in the unseen world of spirits. If God punished the "Angels who kept not their first estate," he must do the same for man. I speak of Justice. That is not a merely arbitrary idea of God. It is inherent in his nature as God, and its exercise is absolutely essential for the highest interest of all of his creatures.

Now, whether this view be correct or not, there are legions, myriads, of spiritual beings, both good and bad, who were and are to be witnesses of God's dealings with the race of beings which he brought into being. So God's righteousness must be vindicated before angels and men. Justice must be administered, or the government of God would be despised and anarchy would result in all the universe of seen and unseen beings.

But "All have sinned and come short of the glory of God." How then can any one escape the consequences? The problem was too deep for the jurists of old. God solved the problem, it was by the vicarious sacrifice of Christ.

So Jesus died,

> "Making His soul an offering for sin;
> Just for unjust, and innocence for guilt;
> By doing, suffering, dying unconstrained,
> Save by omnipotence of boundless grace,
> Complete atonement made to God appeased;
> Made honorable His insulted law,
> Turning the wrath aside from pardoned man;
> Thus truth with Mercy met, and righteousness,
> Stooping from highest heaven, embraced fair Peace
> That walked the earth in fellowship with Love."

Thus the greatest subsidiary purpose for which Christ came was accomplished.

The *supreme* purpose for which he came must next be considered.

CHAPTER II.

The Supreme Purpose For Which Christ Came Into The World.

" I am come that they might have life and that they might have it more abundantly."

These remarkable words of Christ have not generally been fully understood. What does He mean by saying that He was come that they might have life? He was not addressing dead corpses, nor was he speaking of those who were physically dead, or in the sense in which we usually speak of the dead. He evidently did not mean that he would restore to physical life those who were in their graves. They were not his sheep. Those of whom he spoke were those who followed him, loved him, his disciples. The question again recurs, What does he mean? For an answer we must go back to Gen. II. God breathed into Adam the breath of life and he became a living soul. That was the impartation to our first parent of life from God, God's own life. But God said that if he, Adam, ate of the forbidden fruit that he should die. Satan said that he should not die. Which told the truth? According to the popular, the common conception, Satan told the truth and God told the wrong story. Adam did not die a physical death for nearly a thousand years afterward. Did God then tell a wrong story? No. "Let God be true, though every man be a liar." The truth is that God was speaking of the Eternal life principle that God imparted when He breathed into Adam "The breath of life and he became a living soul."

Adam was already a human being, he had animal, even more, he had the human life principle already. But added to this God imparted to him of His own life. That

was eternal life, eternal in the sense that it never had a beginning and would never have an end. It was the impartation of God's own life principle. That was the life of which God spoke when He told Adam that he should die the day he disobeyed. When Adam received that life from God he was a child of God. Our children are our children because we have imparted to them of our own life. When God imparted to Adam his life, Adam was a child of God. He then was a partaker of the Divine nature and not until then. Parents impart of their lives to their children. God imparted of His life to our first parents.

It is necessary here to observe that this life principle is not simply different as to duration, continuance, it is different in kind. Its nature is different, it produces different results from the merely human life.

Anything that has life will produce results according to the life principle it contains. There may be millions of protoplasmic cells so nearly alike that no microscopic, no chemical test could detect the difference. Yet one in its development would produce a toadstool, another an oak.

No two of millions might develop in the same way or produce like results. But each one produces results according to its own peculiar life principle. Conversely, each product partakes of the life principle of the parent. I may repeat a thought here for emphasis. When God breathed into Adam the breath of life and he became a living soul, He imparted to him the principle of the God life that would develop Godlike character and produce the fruits of holiness, Godlike living.

It was this life of which God spoke and warned Adam, "In the day thou eatest thereof thou shalt surely die." Satan said, "Ye shall not surely die." Which told the truth? Upon the surface of things Satan told the

truth, for, as said before, Adam lived for many years after that. But God was speaking of the God inbreathed principle of eternal life, God's own life imparted to him. That life went out. In the sense of the God imparted life Adam was dead. And that was death in the supreme sense, the separation of the soul from the body is called death by way of accommodation; there is no better term, perhaps, to employ. But that God given life was life in the supreme sense, its extinction was death in the supreme sense. In that sense Adam was dead. God told the truth.

And now what followed? No created being can impart to its offspring a kind of life that itself does not possess. Adam could not impart to his offspring the principle of the God life, the eternal life, for after his transgressions he did not have it. This is the philosophy of the fact that Paul expresses, "In Adam all died." His posterity would have life of a kind, but not that kind that was of God, the principle of eternal life. If his offspring ever had that kind of life it must be by direct impartation from God. And so it came about that "In Christ must all be made alive."

That men might be made alive in that sense was the supreme purpose for which Christ came, suffered, died and rose again. After Christ had accomplished his work, God could be just and the justifier, or would be able to treat as just or innocent all who would come to him through Christ. Adam was innocent when God imparted to him that life. By accepting the work of Christ we may be treated as innocent. Accepting that life we become the children of God in a new and unique sense. We are then the children of God because He has imparted his own life to us and we are his children as those to whom we impart life are our children. "But as many as received him to them he gave power to become the sons of God, even to them that believe on his

name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Then we are in no semi-fictitious mythical or mysterious sense, but really, truly, actually, the children of God and partakers of the Divine nature.

So Christ says, "I am come that they might have life."

But there are so many in these days who insist that independently of Christ we are by natural birth the children of God that we need to insist upon what Christ himself and the inspired writers say on this subject.

But Christ makes the declaration above in no equivocal terms. It was not necessary for him to impart a life that they already had. He must have meant something entirely different from the natural life. He refers to eternal life as he elsewhere says, "I give unto my sheep eternal life." Paul says the gift of God is eternal life, or changing the order for clearness, Eternal life is the gift of God. It is the imparting of a new life principle. Note again where he says, "She that liveth to pleasure is dead while she liveth." So is every one. Again, "To be carnally minded is death." It is spiritual death, and what I wish to emphasize in this connection is that the spiritual nature is the man. The material body is but an appendage attached to the real man for a specific but temporary purpose. Again, "Thou hast a name to live but art dead." There is nothing figurative, mythical or mysterious about these words. They but express a literal truth for, so far as the divine life is concerned, they were dead. They are dead as Adam was dead after his transgressions. And again, writing to the Ephesians, Paul says, "You hath he quickened who were dead in trespasses and sins." The word "quickened" means the bringing to life. Paul speaks of himself as among those who had been dead. He says "Even when

we were dead in sins hath he quickened," or given life to.

Other passages might be quoted of the same import, but perhaps these are sufficient. But it cannot be too strongly emphasized that those who accept Christ, those who have been born again, born of water and of the Spirit, are literally, truly and in no figurative sense, the children of God. As such they will go on developing according to the life principle that is in them and animates them.

To recapitulate in a few words, God imparted to Adam of his own life, eternal life. Adam sinned and that life went out. He died as God said that he would. Losing that life he could not impart it to his offspring. That death constituted the Fall of Man. Its effect upon posterity was death in the supreme sense—Spiritual death. "In Adam all died." If any of his posterity ever were to receive that life it must be by direct impartation as Adam received his life. It was that life, eternal life, that Christ came to impart. "I am come that they might have life and that they might have it more abundantly." That more abundant life may be the result of years of development, and may be considered later.

CHAPTER III.

The Mystery of how One Life can be United With Another.

"How can these things be?" (John 3:3.)

The circumstances in which these words were spoken are familiar to all. A Jewish rabbi came to Jesus by night to learn of his teachings. He was a learned man, a member of the Sanhedrim, the most learned body of men in Israel and the court of final resort among the Jews for all questions civil as well as ecclesiastical. He was, too, evidently sincere. He pays Jesus the compliment, "We know that thou art a teacher come from God, for no man can do the miracles that thou doest except God be with him." Jesus answered and said unto him, "Verily, verily, I say unto thee except a man be born again he cannot see the kingdom of God." Nicodemus is puzzled and asks, "How can a man be born when he is old?" Jesus does not answer his questions except to repeat the mystifying assertion, "Except a man be born of water and the spirit he cannot enter into the kingdom of God." After further conversation that learned rabbi is still more mystified and asks, "How can these things be?"

And so the question arises, "Is it possible that a new life principle can be imparted to a life already existing?" Jesus did not try to explain the mystery, he continued to assert the fact. In nature we cannot explain the mystery, we cannot even explain the mystery of a single life.

Philosophers, scientists, as well as others, have tried in vain to tell what life is. But the fact remains, Life is. As has been stated there may be millions of protoplasmic

cells, each with its own distinctive life principle, and each producing different results. Each develops according to the life that animates it. And not only this, but each form is animated by at least two distinct life principles. Without this union it cannot develop, but remains as if dead. The ovum in the ovary of the plant has life, its own kind of life. But it must remain as if dead until the male life principle is imparted to it. Then it has potency, it can develop according to the combined life of both. The same is true in the animal creation. The ovum in the ovary of the female is inert, incapable of growth until the male life is imparted to it. Then it can develop and it will be in accordance with the combined lives. The outcome will partake of the nature of both, though one or the other is likely to predominate.

The union of three life principles in the Deity is not more hard to understand than that of two in human beings. The latter we know to be a fact though beyond our comprehension. We need not quarrel with the doctrine of the Trinity of God with any more reason. The fact is that the law of the impenetrability of matter does not hold in the realm of spirit.

The life of God could and did unite with that of Adam and then he was of the image of God. When he lost that life he lost the feature that made him Godlike as well as the power to perpetuate in his posterity Godlikeness.

There was left simply the mere human element, and as Paul says, "That in me, that is in my flesh, dwelleth no good thing." That is the basis of the doctrine of original sin. It is sin in *posse,* but not in *esse.* It is not actual sin that has been committed, but a certainty that when one is of the ability to know good and evil he certainly will commit sin. It is in his nature. A young lion may never have injured any one, but he has a nature that

will naturally lead him to kill when he has the opportunity or necessity. It is in his nature. It is simply that self and self interest are naturally predominant. He is influenced by those things that are most nearly connected with himself. So he is likely, yes, certain to "transgress," or cross the boundaries of the great commandment, the Law of love. When the God life is united with the human, there results the Divine life. There is a new nature with a new incentive. Then we can truly say with the apostle, "Now are we the sons of God and it doth not appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is." There is a great deal said these days as if all the human race were the children of God. That term may be applied in a kind of loose, conventional way, but it is likely to be fatally misleading. What is the status of a "child of God" who has not been "born of God?" Taking the teachings of Christ for it, he is outside of the kingdom and can never enter it.

Christ was not speaking to an outcast vagabond when he said, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." Nicodemus himself was no exception, "Ye must be born again." What is a new birth but the beginning of a new life within?

In this connection it may be well to remark that when a person is new born he is not full grown. What a wise, benevolent arrangement it is that physically we come into the world as infants. What a cold, hardhearted world this would be without the influence of the little ones. The helplessness of infancy, the beauty of childhood, what wonderful influence for good. So with the new born in the kingdom of God. Those who are older have a great opportunity, a great privilege in the way of encouraging, assisting, those who are younger in the way

than themselves. How Christ treated his disciples! How beautiful, almost pathetically beautiful, was his relationship with his disciples! They were really, truly, his followers, his children, his disciples, with the emphasis on the word disciple, or learners. How often were their weaknesses, or ignorance displayed and how often they made mistakes; and yet with what tender solicitude he bore with them, led them, instructed them in his way, by way of developing them in Godlikeness. It is his way now. When one is "born of God" he may yet be but a mere child in that life. But there are infinite reaches of growth, development, before him.

Hostile criticism may be very wide of the mark. Ignorance, weakness, heredity, the influences of early environment and other circumstances may operate to make a very poor showing of a divine life. But, after all, if one has the life principle it will, eventually, produce its effects. Such a life has "the eternal years" before it.

But the question has arisen as to infants who have not, of course, consciously, intelligently, accepted Christ. Are they the subjects of salvation? The question is not hard to answer. While Adam was innocent God freely volunteered to impart to him of his own life. He would without doubt do the same for infants taken away in their innocence, "For of such is the kingdom of heaven."

Again the question may arise as to those who lived and died beforeChrist came to make an atonement for sin. But here, again, the answer is apparent. In the councils of God and to the knowledge of all sentient beings who were concerned, the Lamb was slain from the foundation of the world. The promise of the United States government to pay $10 or any other sum of money is as good as the gold. The promise of God to send a Redeemer was as good as its fulfillment until the proper time should come for that fulfillment.

If Abel had been asked as he knocked at the gate of heaven by what right he claimed admission he could have replied, "By the atonement of the Son of God to be offered on Calvary four thousand years hence." He had accepted that work of Christ by offering up sacrifices which were the types of the great, the efficient, sacrifice. So of every other mortal who by faith in the promise accepted the sacrifice.

A question here may be pertinent. What must have been the suffering by which that Antitype redeemed that promise, paid the price and justified the faith of all the faithful of the preceding centuries? The humiliation of limiting himself to human degree, laying aside the glory that he had with the Father before the world was, the rebuffs he met from those he came to save. Note the limited conceptions of his nature, and real dignity of him even by his closest followers, not his sorrow as he looked upon the desolations that in the near future were to come upon his loved city and people, note the bloody sweat, the garden agony, the nails, the spear. What finite mind can grasp the price paid by the Infinite Son of God for man's redemption!

> "The Son of God in tears,
> Bewondering angels see,
> Be thou astonished, O my soul,
> He shed those tears for thee."

Another question is pertinent here but one it is hard to ask: What must be the fate of those who, knowing the price paid for their redemption still reject it, still refuse the salvation so freely offered and yet so costly? I will not ask it, but will let the writer of the letter to the Hebrews ask it; "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?" And again, "He

that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?"

But it is not my purpose so much to call attention to what those must suffer who refuse the gift of life as to what they gain who accept it, Eternal Life.

CHAPTER IV.

"*God is able to graft them in again.*" (Romans 11: 23.)

These words of the apostle, while directly referring to the possibility of a restored Israel, may serve to illustrate one phase of the impartation of the Divine Life.

There are, probably, millions of naval organge trees in the United States. They produce an excellent fruit, but they have no seeds. How, then, can they be propogated? They have no power of self reproduction. How, then, have these trees become? The answer is easy. There is in Brazil a single tree of that variety. We may not question how it became, now it exists. From its scions, bud timber, were taken years ago, and brought to this country. They were inserted, grafted or budded into the natural, common stock. They produce the fruit of the original tree because they partake of the life of that parent tree. That life principle is imparted, transmitted through all of the successive operations of grafting to perpetuity.

It is a pleasing thought that in its original habitat the best fruit is obtained by grafting into the worst quality of orange stock. The God life has been imparted to the most forbidding human beings and with wonderful results. It suggests, at least, that there is no man so de graded, so low down in the scale of being but that he may be renewed, restored to an honorable life; more than that, he can be restored to the image of God, and become a child of God.

But we need not carry out this illustration further than this, the parent tree imparts its life to all the trees that its scions are grafted into.

And now an interesting question arises, can scions from the grafted tree produce the fruits of the original tree? In nature, yes, of course. That is the way by which all of the trees of that kind now existing, or nearly all at least, became what they are. But does this hold true in the case that this is designed to illustrate? In other words, can Christian parents impart the God life to their offspring? There are instances, in which it would seem to have been the case. But even in such cases there has been a conscious act of will essentially accepting the work of Christ so far as the knowledge extended.

There is a great deal said about ministers' sons and deacons' daughters, as if they generally turned out badly. The reverse is the fact. In innumerable instances the children have followed in the footsteps of the parents. When there is an exception it is so remarkable that it attracts attention.

There are, of course, exceptions to the general rule, but only enough to teach that salvation is an individual matter. Each one must stand upon his own feet before God. No one can trust his own salvation to any one else. His destiny is in his own individual keeping. And so we have the worst of men, sometimes, the sons of the best of parents, and the best of men the offspring of the worst. The rule is, "Train up a child in the way he should go and when he is old he will not depart from it."

Returning now to the main line of thought—God imparts of his own life to those whom he justifies through the merits of Christ's atonement. So one who is thus "regenerated" becomes a partaker of God's own life, of the life of Christ, of the life of the Holy Spirit. All are spoken of as dwelling within us. Then are we the sons of God in a sense peculiar, unique. It is in no ambiguous, figurative or fictitious sense, but literally, truly, unequivocally. Then we can sing "I'm the child of a King."

All men, in a generic sense, are but human stocks into which the God life can be grafted. This illustration can be carried further to bring to our thought another truth in this connection. The natural stock remains after the scion has been inserted. Shoots may grow out of that stock below where the scion was inserted. If allowed to grow they will not only hinder the growth of the scion, but will produce the fruits of the original stock. So with men. After the new life has been imparted, much of the old human nature still remains and struggles to assert itself.

Now, dropping the figure we have been employing to illustrate one or two features of this subject—after regeneration there still remains the old human element, human nature, to contend with. When born again one does not spring at once, like the fabled Minerva, full armed and panoplied from the brain of Jupiter; he is but a child of God and we may place the emphasis on the word *child*.

The attitude of the will has, indeed, been changed, but there remains to a great extent, the natural impulses, desires, affections and passions to be brought into subjection to the will. Note the words of Paul, "For to will is present with me; but to perform that which is good I find not."

But, it may be asked, why were not all of those old shoots of the original tree broken off when the new scion was ingrafted; why were not all of the old elements of the human nature, its desires, passions, prejudices, instincts and impulses, exterminated when the new life was imparted?

The answer is apparent, that would frustrate the very purpose for which the entire physical universe was brought into existence.

A great evangelist was once asked, "If God is all good and all powerful, why doesn't he kill the Devil?" The answer was not as direct and positive as it might, and ought to have been, "Because he wants to make *virtue* possible in the human race.". He wants a race of beings with stronger moral characters then could grow up in a breezeless sunshine of a sphere in which no trials ever came He could have made men and conditions such that men would no more go astray than the planets do in their orbits around the sun. But in that case there would have been no more *virtue* in men than in the planets. God wants a more virile race of beings, a race upright in spite of trials, in spite of temptations, and strong because they have exercised their strength in resisting evil.

So God thwarts the purposes of the Devil and makes them subservient to his own designs.

But some may become impatient at my delay in coming to the great point in this matter, the source of our hope and strength.

While the world is a school for instruction and its evil influences are a gymnasium for developing moral strength, the source of our strength to overcome is Jesus Christ. "Faith is the victory," or as Paul to the Philippians, "Being confident of this very thing, that he which has begun a good work in you will perform it until the day of Jesus Christ."

But with all of our power we must cooperate with him and, working together we may be able to change the words, "O wretched man that I am," to the joyful exclamation, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit."

CHAPTER V.

"Let your moderation be known to all men," (Phil. 4:5.)

Said a person once to his pastor, "I hate moderation." Perhaps in the sense in which he contemplated the term, he was right. He, doubtless, was thinking of warmness in espousing a good cause. But in the sense in which the apostle uses the word, the path of moderation is the path of rectitude. All of our natural desires, passions or instincts are not to be exterminated, but controlled, or kept within the limits of moderation. The exercise of the will in thus controlling them is a means of grace, an opportunity and a means for developing the Divine life. Certain passions used to be classed as malevolent passions. More properly they should be called defensive passions, given to assist us in defending ourselves or others against the wrong. They become "malevolent" when they are allowed to go beyond their proper limits, or when malice enters in, or they transgress or go across the boundaries of the law of love. "What is the great commandment of the law?" one of the Pharisees asked Christ. "Jesus said unto him Thou shalt love the Lord thy God with all thy heart, and with all thy might and with all thy soul and with all thy mind. This is the first and great commandment, And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." He simply quoted from the book of Deuteronomy. The scribes and lawyers were familiar with that law, as one of them once replied to him "Thou hast answered right." And when Christ asked the same question of one of them the answer was the same. In fact that law was written in the hearts of men and was known

to and by all until the writing was blotted out by sin. In fact all of the ten commandments, with possibly one exception, were written into the very constitutions of men and would never have been needed to be written anywhere else if men had retained the life that Adam first possessed and which made him in the image of God.

So, when pride, or passion, or any other of our natural inclinations, causes us to cross the bounds of that law, we commit sin, and become transgressors of the law. But the exercise of self control, the keeping of these passions or natural instincts or desires within their proper limits, is a great means for promoting strength of character. In fact, it seems as if strong characters could be built up in no other way. Strong characters in righteousness is what God wants and for which He has made such abundant provision.

Take anger, for instance. We are cautioned against it, and the caution is needed for it is so likely to carry one away across the limits of the law. This is so common, so natural, that the inspired writers well may caution us against it as a work of the flesh, characteristic of fools, connected with pride and cruelty, and so on. Hence we are to be slow to anger and in its perverted forms it is forbidden.

But God is angry with the wicked every day. Christ "looked about him with anger, being grieved for the hardness of their hearts." But there was no malice in his anger. Jacob was rightly angry at his father-in-law for the treatment that he had received. His anger was kept within due limits. So Moses, though he was the meekest of men, yet after an interview with Pharoah, went out in a great anger. But he was, more than any other, a type of Christ. One may be "angry and sin not" when that anger is kindled by acts of wrong. It may be but a "righteous indignation," and there is such a thing.

I refer to these things because they are so closely connected with the subject under consideration—growth in righteousness.

The same observations may apply to hatred which may be considered as a continued condition of anger. Is it ever right to hate? That depends upon whether malice enters as an element, whether it is carried beyond due bonds, or the object toward which it is directed is not such as to be hated. But in human nature it is so often the outcome of malice, or is carried too far, so as to transgress the great law of love, or is directed toward objects that ought to be loved, that, in general, it is forbidden. It has been styled a work of the flesh, as inconsistent with a knowledge and love of God and so on.

But such hatred is an abortion of a passion that in itself is lawful and is even enjoined. Hatred is but the antithesis of love. "Ye that love the Lord, hate evil." If one really loves the Lord he will necessarily hate evil. There has been much discussion as to whether we should hate the authors and perpetrators of the most gigantic assault upon humanity the world ever saw. There may be, and with some there seems to be, a feeling that love is a kind of flabby sentimentality that should be exercised promiscuously toward everything, good, bad and indifferent, sin and righteousness, God and the Devil. Such is not the case. The more one loves righteousness, the more he will hate unrighteousness. The more intense and intelligent the love of God, the more intense will be the hatred of his arch enemy. But men are so likely to love, and to love only, a god of their own conceiving. How often we hear such expressions as, "I could not love a God that would doom whole nations to destruction," or that would send some of their friends to perdition, or something else; and all of the time be telling what they know that a just and righteous God must do, and what the

God of Nature and the Bible is doing. If we do not love such a God we do not love the God with whom we have to do. To learn to love the God with whom we have to do, is to develop moral character. We may as well learn to love the God with whom we have to do as to make a god of our own choice and finally find that we have made a wrong choice.

God is wiser than we. His thoughts are not our thoughts nor his ways our ways. The more intelligent and submissive our love for him, the more intense will be our hatred of his arch enemy and the enemy of all mankind.

In Professor Wilkinson's Epic of Paul occurs a somewhat remarkable thought. One of Paul's friends is agonizing to find words to express his hatred of those who are so persecuting him, when Paul interrupts, "Hast thou been made so perfect in love that thou canst hate like that?' The stronger the love, the more intense will be the opposite.

But here it is necessary to make a distinction. Such hatred may be the antithesis of complacent love, but not be incompatible with benevolent love. So we are exhorted to hate evil, false ways, backsliding and so on.

One has to really smile at the enthusiasm of the Psalmist (Ps. 139:21,22), "Do not hate them that hate thee? and am I not grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies." And then, in perfect, childlike innocence he goes on, "Search me O God and know my heart: try me and know my thoughts and see if there be any wicked way in me, and lead me in the way of everlasting." The controlling of this passion, or turning it into the right direction, is a means of developing God-like character. Another of these passions may be profitably mentioned—jealousy. To be called jealous is

considered a reproach. But it is a reproach only when the passion exists without due or sufficient cause. A man may have occasion to be jealous of his wife or the wife of her husband. It is one of the defensive passions, not necessarily wrong. Some years ago a man was employed in one of our eastern states upon a piece of work. He became enamored of the wife of one of the citizens. She, wickedly, reciprocated. She made no attempt to conceal her attachment. She packed her trunk, even in the presence of her husband, with no attempt to disguise the fact that she was about to desert him and her family for her paramour. Her husband entreated, argued, pointed out the disgrace she was bringing upon herself, on her family of little children and on himself; used every argument and inducement to dissuade her from her course, but all in vain. She carried out her purpose and years later a little clump of trees near the house bore the legend "Tragedy Grove."

Jealousy? That husband had a right to be jealous. Women often have a right and, too sadly, the occasion to be jealous of their husbands. But the above incident illustrates so strikingly the relationship between God and his chosen people. How often he speaks of them as his wife and how pathetic, how infinitely pathetic is his wail over their faithlessness. What tragedies have followed.

The second commandment is instructive along this line. "I, the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me" and so on.

To a superficial observer it would seem as if God were carrying his jealousy to an undue extent, "visiting the iniquities of the fathers upon the children," and so on. I might mention the law of heredity as coming in here. It may be to some extent involved. But it is not

necessary to call it in to help us out of the difficulty. It is only to those that hate him that he visits the iniquities, of the fathers upon. The way to escape the consequences of the fathers' sins is to stop hating God. It is only just of God to do as he says. If the children continue to hate God after the warnings in their fathers' example, they simply become "accessories after the fact," to all of the sins of their ancestors. If one partakes of stolen property, condones the theft, or harbors the thief himself, he becomes accessory after the fact and is, himself, a thief. So if one wishes to escape being accessory to the sins of his ancestors he must stop hating God.

"Let the wicked forsake his ways and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God for he will abundantly pardon." God deals with individuals as they are. The law of the Kingdom is found in Ezekiel 18:19-22: "Yet say ye, Why? doth not the son bear the iniquity of the father? when the son hath done that which is lawful and right, and hath kept my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righeousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him." God dwells upon this still further, in this connection to correct a very common misapprehension of the second commandment. The jealousy of God is not unjust, neither should ours be. We should be jealous of Gods honor and strive to promote it.

Another of the natural inclinations of men that needs to be restrained, kept under a strong hand, is Covetousness. "Thou shalt not covet," said the law. "Take heed and beware of covetousness," says Christ. And yet Paul exhorts "covet earnestly the best gifts," Is there then, a contradiction? No.

A very earnest desire is covetousness in its normal, legitimate condition. But when that desire would lead one to transgress the great law of love, when it would lead one to take an object without rendering a just equivalent, it is forbidden in the very nature of things. So when it would lead one to disobey a commandment of God, as Achan who coveted the wedge of gold and goodly Babylonish garment, it is abnormal, wicked. With men in their natural condition, this abnormality is so common, so universal, the command in the law and the injunction of Christ come home with power. Paul's declaration is very often misquoted because not wholly quoted. Men say "Money is the root of all evil." No. "The love of money is the root of all evil." No, again. It is only when it "is coveted after" that "they have erred from the faith and pierced themselves through with many sorrows." The love of money is a divinely imparted instinct to prompt men to activity for the benefit of others even after their own immediate necessities are met. But "disinterested benevolence" is not so characteristic of human nature as to be, in itself a sufficient incentive. The love of money comes in to help it out. It is perfectly legitimate, necessary, useful, when kept within due bounds.

It is said that one tenth of our money belongs to God. It all belongs to him. We are but custodians. We are his stewards. But this does not by any means imply that we are to give it all away, or to commit the responsibility for its good use, to some one else. God wants railroads, canals, factories, comfortable homes—in fact all of the comforts of modern civilization for his stewards, his family. All of these objects are perfectly legitimate.

But that is not all by any means. God wants us to feed the hungry, clothe the naked, visit the sick and in very many ways part with our money and our efforts for something not ourselves and not connected with self

interest. And this for our own well being as much as that of the direct objects of our interest. This is necessary in order to keep that love of money in due subjection. God could supply all want, heal all diseases, cause the gospel to be preached in all lands and leave us to cherish our own selfishness, but that would strangle the Divine Life. The proper use of our means and of our efforts is intended to develop it. Paul wants gifts that should abound to the account of the givers as well as to his own.

In this connection we might speak of the natural inclination for revenge, to get even, and generally with a desire to get a little more than even. There is some truth in the words of Scott:

> And if we do but watch the hour,
> There never yet was human power
> That could evade, if unforgiven,
> The patient watch and vigil long
> Of him who treasures up a wrong.

But in that case the one "who treasures up a wrong" is much worse off than the object of the revenge.

But this is one of the strongest human passions, one that must be held in check, controlled, kept in "moderation" by an act of the will, to develop virtue. No one who has not had experience in this matter, can imagine the restfulness, the peace, the joy, comfort that comes from leaving vengeance in the hands of Him who has said "Vengeance is mine, I will repay, saith the Lord." When one has suffered some little wrong, real or supposed, and can say, "Lord, I am thine, this matter concerns Thee more than it does me, Take it into thine own hands but be gentle toward him." What a restful, happy sensation to feel that we do not have to be to the trouble to try even to right our own wrongs.

The opposite of revenge is forgiveness. This is recognied as of so much consequence that Christ emphasizes it and makes the forgiveness of our own sins depend upon our forgiveness of others. "For if ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses. Superficially, this may seem to be a kind of "tit for tat" arrangement, to be merely arbitrary on the part of God. Could he not forgive except upon the condition of our forgiving others? Judicially, no. It would be a violation of a principle inherent in his very nature, the inherent attribute of justice. This attribute is not something attached to him, but a principle inherent in him.

But here it may be well to recognize a distinction that actually exists, but which is not always well understood. It is that between subjective and objective forgiveness, the difference between a forgiving spirit and the objective or judicial forgiveness of the offender. The former should always be present, the latter must depend upon conditions. The judge may have no malice in his heart against the prisoner at the bar, but justice may demand that judicial forgiveness be withheld and that sentence be pronounced. Jesus prayed, "Father forgive them, for they know not what they do." That was the expression of his subjective attitude toward his murderers, but every wail from a persecuted Jew in any part of the world is evidence that they were not judicially forgiven, and yet Jesus is their judge. All judgment was committed unto him.

But what have these last two to do with moderation? In its legitimate sphere the desire for revenge is but an instinct designed to assist in the execution of justice. In the Mosaic law the nearest of kin were sometimes required to act as executioners as this passion would assist in the discharge of that duty.

Forgiveness? The subjective attitude, or wishes prompted by that attitude must be held in check at the command of vindicative justice.

These are a few examples of many. Moderation should be shown in work, in play, in exercise, in rest, in eating and drinking, and so on.

There is one thing in which it would not seem to be required, love to God. "Thou shalt love the Lord thy God with all thy might, with all thy soul, with all thy strength and with all thy mind."

In other things "Let your moderation be known to all men."

The path of moderation is the path of rectitude and to walk in it requires the exercise of qualities that greatly promote growth in Christian character.

CHAPTER VI.

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.". (II Peter, 3 :18.)

"Follow after Charity, and desire spiritual gifts." (I Cor. 14 :1.)

As has been said, when one has been born again, born of the Spirit and thus has become a child of God, after all he is but a child and with unlimited room for growth, development, before him. This development is, of course, in accordance with the life principle he has received.

When the life principle of that seedless organge tree in Brazil has been imparted to a stock here or anywhere else, it produces fruit according to that life principle. When one partakes of the life of God, he will naturally produce the fruits of the Spirit of God, as love, joy, peace, meekness, temperance, and we may add activity towards God, and so on. But it usually takes time for such fruits to mature.

It is true that before one can be renewed by the entrance of that life everything in consciousness that is opposed to that life must be given up. Every known sin has to be abandoned, every evil passion, curbed. But there may be, as there almost always are, things that are not in our thoughts, or that are not thought to be wrong, that, as they appeal to us in their true nature, have to be abandoned, and that require an act of the will to do. This may be a process requiring years to accomplish, but every exercise of the will in that direction is an act that strengthens Christian character, adds a little to our growth in grace. Temptations are liable to assail one at any time. If one gets to feeling secure,

as if he were beyond the reach of assaults from the evil one, he is likely to fall an easy victim to such assaults.

It may be well to define temptation as some appeal to us from without that finds a response from within us, an appeal that requires an effort of the will to resist. To illustrate, if some one should come to one of us and tell that there was an old man near by who had a thousand dollars hidden away somewhere on his premises, and propose that one of us should go with him, kill the man and get his money, that would not be any temptation for it would find no response from within us. The proposal would be too horrible to be a temptation, it would be rejected with scorn, or anger that such an offer should be made. But if in a trade we find that we have profited a little more than we ought, or if more change has been given than needed, there may be a disposition to not correct the trade or give back the change, and it might require an act of the will to do what one ought to do.

At any rate there will come solicitations to us from without that find a response within and that require an act of the will to resist. But every effort of the will to do the right and resist the wrong tends to promote our growth. And the measure in which such appeals lose their force, the less they find a response from within us, is the measure of our advance in the divine life.

It should be noted, too, that the more such victories are obtained, the greater the advance in that life, the more refined will be our sensitiveness, and things that once seemed trivial, too small to notice, or not regarded as wrong at all, may come to us as assaults from the evil one that need to be resisted with all of our power. For instance one who would be horrified at a proposition to steal, in speaking of one whom he did not like, might use very uncharitable language and not be at all conscious that he was doing wrong. But as one grows in grace that

consciousness becomes more and more refined and he sees wrong in words or actions that at one time did not seem wrong. It would be well to occasionally look over the lists of things that Paul mentions as to be avoided. But we may touch upon this point later on.

It is often, perhaps commonly, supposed that Christ had no temptations except the three mentioned in connection with his forty days' fast. But it is apparent that that was not the case. Even then we read that after the Devil had met with such signal repulses as he did from those passages our Saviour quoted from Deuteronomy, even then we read that "When the devil had ended all his temptation, he departed from him *for a season.*" But that he renewed his attacks and continued them all through our Saviour's life is apparent from his prayers, his continuing all night in prayer at times, and the declaration that "he was tempted in all points like as we are, yet without sin."

In the first passage at the head of this chapter we read, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," in the second, "Follow after charity and desire spiritual gifts."

Following after charity is growing in grace and no one can grow in grace without following after charity. I combine the two for a purpose. Charity is a technical term descriptive of that kind or quality of love that is Christian Love. Not that which animals have for their young, not even that which all naturally have for home, friends, relatives, country, or any other natural object of affection. Love for any such object may be destitute of the peculiar nature of Christian Love.

When the King James version was made the translators wished for a term that would contain not the slightest suggestion of anything illicit, sinister, impure, so they used the word *charity* to designate that kind or

quality of love that is begotten in us by the love wherewith Christ loved us. That is the kind or quality of the love that is inherent in and inseparable from the life that God or Christ imparts when we believe in, accept, Christ.

When we receive that life, we receive it in its essential nature, and that is love, for God is love. Love that is not only infinite in its duration and extent but in its purity and power. Note the value of that love as indicated by the apostle in the twelfth chapter of first Corinthians. He gives a long list of gifts such as wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and so on, through the list of things that we should think of the greatest value; but to him these were all of small account as compared with something that is within our reach. Note, "Covet earnestly the best gifts: yet shew I unto you a more excellent way." What way was that? The Charity we are speaking of. (I Cor. 13.) "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not charity, I am nothing." We should naturally think that with all these, he would amount to a great deal. But this is not all, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Of what infinite value it must be, and yet even that is within our reach though any of the lesser things may not be. Why is it of such value? It is the essence of the Divine life. Then he goes on to tell what it is, and what it does. "Charity suffereth long and is kind." What an impossible thing is that for the natural man. But this

is only the beginning, "Charity envieth not." What, no envy? No, it envies no one. Further, "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own." Why, that is strange, that it should not seek her own; every one does that. But the difficulty is that in seeking our own we are too apt to seek a little beyond our own. But further, "is not easily prokoved, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." These must surely be enough, but no, he goes on. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away."

At the end of this chapter the apostle speaks of the three graces, faith, hope and charity. He says that the greatest of these is charity. So if we follow after charity we are growing in grace. Faith saves, hope is the anchor of the soul to hold one steadfast, but charity is the life itself.

Some years ago I was leading the weekly church prayer meeting, and for a month or two we had been dwelling upon this wonderful chapter, trying to get some of its deeper meaning when an excellent Christian lady remarked to the effect that no one ever lived up to the requirements of that chapter. I replied "No man ever did but the man Christ Jesus."

So in this chapter we have something of the content of Christ's example referred to in the first chapter of this volume. In order to be saved there are some things that we must believe about Christ, to grow in the life we must know something of him; and we get a glimpse of what he was and is from this wonderful chapter on charity. Following after charity we are growing in grace and in knowledge of our Lord and Saviour Jesus Christ.

That chapter marks some of the landmarks on the way as we follow the example of our Lord.

That chapter shows us the goal that is set before us. As we gain a conception of the content of this chapter we obtain a knowledge of our Lord. Following after charity we are growing in grace.

But how to do this is a very important question. Paul says (Rom. 7, 18, 19), "To will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do." And he says, "I find then a law that, when I would do good, evil is present with me." And the conflict is so great that he has to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" But he finds a Deliver, for he exclaims at once, "I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

But with too many of us "to will" is not present with us for we have not the fervent passion to do the will of God that Paul had. He could truly say to too many of us, "Ye have not resisted unto blood, striving against sin." We care so little about it. With the apostle it was not so. Every thought, word and act must be brought into subjection to Christ. In God's own wisdom Paul was forced to exert every ounce of his force, mental, physical and spiritual in the conflict in order to fit him for the work that God had for him to do. Frances R. Havergal, or Fanny Crosby, evidently, never had such soul conflicts for they were not necessary to qualify them for their particular work. Paul was of sterner stuff and had a sterner, harder work to do. He must be, and he was, qualified for it by the exercise of the strength necessary in the conflict between the purely human nature

that remained in him and the God life that had been imparted to him.

It is written even of Christ that he was made perfect through suffering. That, perhaps, is one reason that he often spent whole nights in prayer.

But how did the apostle finally win out? By throwing himself wholly upon God. After his exclamation, "O wretched man that I am," he finds a remedy and again exclaims, "I thank God through Jesus Christ our Lord."

It was through Him that he gained the victory, and he could say, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." "Looking unto Jesus, the Author and Finisher of our faith." He is not only the author, but the finisher of our faith.

But we must use the means that are furnished for that end. No child ever came to maturity without food. No child of God ever came to anything like maturity in the divine life without feeding upon the Word of God which is the soul's food. I submit a chapter upon that Word and one, also, upon one of the most important portions of that Word.

But there is nothing in any of these that can avail to promote this growth, without prayer, communion with the Father of our spirits, and faith. In fact, no prayers would avail without faith. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Note the heroes of faith and what faith has accomplished as recorded in the eleventh chapter of Hebrews. Our own faith is just as much warranted, and just as available as was that of any or all of the Old Testament heroes. "Faith is the victory, O glorious victory, That overcomes the world."

Much of the discipline I have been speaking of not only contributes to our strength, but reveals our weakness and our need of help from a Higher Power. When Peter, attempting to walk on the sea and seeing the waves and the tempest, saw his own littleness, he crid "Lord save me." He would not have realized his dependence upon God, or Christ, if he had not begun to sink, and so we do not realize our dependence upon a Higher Power until we find out our own weakness. And Jesus was never more willing to help Peter than he is to help us. "Are you having victory today." is a question that regularly recurs in one of the best religious journals. If you are not, it is because you are not casting all upon Jesus. If you are, it is in answer to prayers that may not be more than Peter's "Lord save me."

For myself, I have never made much progress in the divine life, but what I have has been of infinite value and has been by vital connection of my life with that of Christ and realized by prayer. How many, many times have I asked Jesus for something, just as if he were standing by me in his bodily presence. I have felt, perhaps, a hardness of feeling toward some one, and, recognizing the fact, have just said, simply in thought, "O Lord, take that away from me," forget it and when it again came to consciousness, the feeling would be entirely gone. But that, or some other evil, may assail us again, and the same remedy must be resorted to again. It is some like eating, one eats his breakfast and is satisfied for the time being. At dinner time, however, he wants and needs, his dinner. So our spiritual wants may be supplied for once, but that once is not designed to last always.

He has, indeed, provided salvation "once for all," and it never needs to be repeated. But supplies of divine grace are not given in such measure that we never have to go for more. In dispensing grace, God is more like a

father we have heard of. His son was away from home, but was supplied with money by the father. At first that father sent large sums, but often he did not hear from the son again until the money was gone. But the father wanted to hear from him oftener, so he sent only small sums at a time. He heard oftener.

So God wants to hear from his children oftener, but it is too sadly true that He does not hear until they are in need of help. Various evils assail us and we have to "watch and fight and pray."

After all, Christ is the vine and we are the branches. It is by prayer that the sap from the parent stem nourishes the branches and makes them first grow, and then bear fruit.

But the sphere is large. All things in nature are designed by a wise Creator to promote our growth in grace, to develop the Divine life. "All things work together for good for those who love God." Those who do not love him have placed themselves out of harmony with the universe and its outworkings.

But as I write my eyes have fallen upon some wonderful words of Faber about the influence, the power of derful words of aber about the influence, the power of beauty, the beauty of Jesus. But all beauty is designed by the Creator to refine and purify. All of the beauties of nature and art, where art is what it ought to be. The beauties of forests and streams, of fields and flowers, of mountains and valleys, of clouds and sunshine and shadow, of birds and insects—all are designed to serve their purpose in the refinement of our natures. All things could have been made so as to serve what we consider a utilitarian purpose without beauty. All could have ministered to the body without ministering to the spirit. But God has other designs, higher purposes than the supply, merely of physical needs. But there are higher needs to

supply. So the beauty of boyhood, of little children trotting along the streets appeals to one with wonderfully refining power. So of music, from the singing of birds, to the music of the spheres, from the simplest instrument to the great organ in some cathredral—all is designed to serve a higher purpose than to furnish food and clothing.

And now I touch upon a delicate subject, but for nearly all my life, it has been a condition of mine that the human form divine, attired as God would have it, is as legitimate an object for admiration, with its accompanying inspiration, as any other object in nature or art. I may speak dogmatically, but it is with the most earnest conviction, that one sex was endowed with beauty, without any reference to the perpetuation of the race; but, by its influence, to ennoble, to purify, to elevate the thoughts, the passions, the aspirations, the ideals, of the sex that was made more strong and stern, and should I say more coarse, in order to meet the rebuffs of the world and stand as protector and provider. How terrible if that beauty should mislead or that others should betray.

But this and all other beauty has another, perhaps a higher function. That is to point toward, to lead one to admire Him who is "The chiefest among ten thousand" and "the one altogether lovely." and note:

"What is lovely never dies,
But passes into other loveliness
Star-dust or sea foam, flowers or winged air;
If this befalls our unworthy dust,
Think, thee, what awaits the soul:
What glorious vesture it shall wear at last."

And now for those soul stirring words of Faber:

"And O, if the exiles of earth could but win
One sight of the beauty of Jesus above,
From that hour they would cease to be able to sin,
And earth would be heaven, for heaven is love.

"But words may not tell of the vision of peace,
With its worshipful seeming, its marvelous fires;
Where the soul is at ease, where its sorrows all cease,
And the gift has outbidden its boldest desires."

"We know not what we shall be, but we know that when He shall appear, we shall be like him for we shall see him as he is," the King in his beauty.

But there are other influences and helps that we cannot enumerate. The services of the church, the sacraments, all of the means of grace that we enjoy, are among the "All things," that are designed to help us on our way.

To be like Him is the final goal, the object to be attained.

So we close with the words at the beginning of the chapter with a few added: Follow after charity, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, "Until we all come in the unity of the faith and the knowledge of the Son of God unto the perfect man, unto the measure of the statute of the fullness of Christ."

CHAPTER VII.

The new motive in the Divine Life, love for Christ.

"He died for all that they which lived should not henceforth live unto themselves, but unto Him which died for them and rose again." (IICor. 5:15.)

When that new life enters one it brings with it new motives. In the unrenewed man self is the center of his thoughts. Self interest is the object of his pursuit. In fact some moral philosophers affirm that all violations of the divine law are but the outworkings of the spirit of the inborn selfishness of human nature. To a certain extent this is true. But there would seem to be exceptions to that rule. The profane swearer, for instance, is not seeking his own good, but he is angry with God and wishes to insult him. It is true that he is gratifying a wicked passion, but it would seem that there could not be any expectation of good to himself. But in general, there can hardly be a violation of any of the commandments, except the third, that cannot be traced directly to self love, a desire to promote self interest. When a stronger motive is present, so that self interest does not control, it is easy to keep the commandments. Such a motive is presented by the apostle in the words above. One of the best evidences that a new nature has been imparted is the presence of a new motive power, actuating the activities. But, really, the best way, the wisest way, in which to seek happiness, even one's own well being, is to live for, to love, to labor and, if need be, to sacrifice, for some person or object not ourselves and not connected with self interest. Even our own best interests are to be obtained, like pleasure, by indirection and not as an object of direct pursuit.

But if one is to develop the divine life by the exercise of a new motive, that motive must be pure and its object must be of such a nature as to make one purer, nobler, more Godlike. Such an object is declared in the apostle's words above quoted. We should live for him who died for us and rose again. Christ, the God man, in whom dwelt all the fullness of the Godhead bodily. He who left the mansions of glory, humiliated himself, suffered, died and rose again, He is to be the object toward which the new motive would impel us. Christ says "I give my sheep eternal life." He imparts to us of his own life and with that life must come the animating principle of that life. But is it not selfish in him to claim such service, such devotion? It has been said that God does not seek his own glory. If men do that he condemns them, and that he would not do what he condemns in men. But the answer is, that God only claims that which rightly belongs to Him. If men seek their own glory they are trying to get what does not belong to them, it all belongs to God. So in the working for self merely, and ignoring the claims of God or of Christ, who is God manifest in the flesh, we are robbing God of that which is his due, but in robbing him we impoverish ourselves.

"Ye have robbed me," says God to Israel. But they were ignorant of the fact and ask in surprise, "Wherein have we robbed thee?" God replies, and enumerates some of the things of which they have robbed him. "In tithes and offerings," and so on. "Bring ye all the tithes into the storehouse, that they may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

When they rendered him his due he poured out his blessing in this world, both temporal and physical. But

this is only an illustration in the material world of a principle inherent in the universe of the unseen.

One cannot cheat his neighbor without cheating himself a great deal more in the belittling of himself, robbing himself of some of his own nobility. We cannot rob God, nor Christ, without wronging ourselves in our own spiritual natures indefinitely more. And I cannot emphasize too strongly, or too often, the fact that the spiritual nature is the man; all else is but the appendage of the man. A wise self seeking would be self abnegation. If we would secure all of the riches that there are for us in the infinite store house of God, we should not henceforth live unto ourselves, but unto him who died for us and rose again.

But enough of this as a reason for the declaration of the apostle, or, as we might say, the philosophy at the bottom of the declaration.

Salvation is not simply a saving from the statutory penalty for sin. It is that and infinitely more. It is a state of heart, a new life, imparted by God himself to those who will come to him. But how shall they come? They must be drawn by the power of an infinite love manifested by an uplifted Christ, bearing our sins in his own body on the tree. As iron filings in a heap of sand or sawdust respond to the drawing power of the magnet, so there are human natures among the masses of men that respond to the drawings of this infinite love. And as magnetism begets magnetism, so love begets love, and this is the new life, for God is love. One born of God has his nature. What love? The love that is responsive to, and begotten by, the love of God manifests in the flesh to make an atonement for sin.

The great final purpose of Christ's death was to plant this new motive—this impelling power of the new life—in mankind. Here is displayed in the fulness of its pow-

er the moral influence of Christ's death. Here is shown, in the fulness of its scope, "The expulsive power of a new affection." Those who have been born again, and have thus been made partakers of the divine nature, are no longer selfish, no longer live unto themselves, but unto "Him who died for them and rose again."

Paul affirms this to be the force that impelled him on to the toils, the labors the sufferings he endured in the prosecution of his work. "For the love of Christ constraineth us," he exclaims; "For Christ's sake," is the motive clearly defined and vigorously enforced by him. "For whether we live, we live unto the Lord, or whether we die, we die unto the Lord, whether we live, therefore, or die we are the Lord's."

Christ himself, directly or by implication, speaks of this as the supreme motive that should control his followers in the future. He speaks of himself, his love for the race, and the reciprocal love for himself as the power that in the future should influence the life and conduct of his followers. Take such passages as these, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you for my sake." "Ye shall be hated of all nations for my names sake." "He that loseth his life for my sake shall find it." These are a few of the words in which he prophesies of the controlling motive in the lives of his followers. They should work, suffer, endure for his sake.

Love is the great motive power in the world. Love of wife, husband, children, home friends, country are the nobly inspiring motives of every true man, woman, friend or patriot. Even when one seems to be moved by hatred, it may be, after all, but a manifestation of a supreme self love, a love of self of which the hatred of

others is but the reciprocal. Love to Him who redeemed us should be the all controlling motive in those who know him. It was such with Paul.

He speaks of this as the controlling power in his life. He supplicates the prayers of the church at Rome, for Christ's sake. He says, "We are fools for Christ's sake." "This I do for the gospel's sake." "We which live are a servant for Jesus' sake. With him the words "for pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." He became a servant for Jesus' sake. With him the words "for Christ's sake," "in Christ's name" were not a mere formula, a talisman or formula to conjure by for the purpose of getting something for himself. They were but the expressions of the motive that ruled his life.

This is the motive that controls God in his conduct toward the penitent. It is "for Christ's sake" that he forgives sin. Men should forgive one another, "even as God for Christs's sake has forgiven you."

This truth is strongly set forth by the apostle. It is the necessary accompaniment of the new life.

Consider the greatness of this motive in its obligations and inspiration. The apostle speaks of it as the greatest that can possibly influence men. Christ died for all. Elsewhere he reasons, "For we thus judge, that if he died for all then were all dead." The reason is more plain when we consider that the word "for" is used in the sense of "instead of, in the place of"' and not simply for their benefit. The original is not ambiguous. It means that all were under the sentence of death, that in one sense all were dead. But instead of all suffering the death penalty, Christ died in their stead. He saved our lives, hence our lives are his; they belong to him.

If a man is drowning and another one saves him, he is really under some obligation to his rescuer. This is particularly true if the rescue has been at great peril or suffering to the rescuer. The obligation increases if it were a sovereign who has saved a subject. What subject could be so heartless, so ungrateful, so lost to all of the dictates of humanity, as to not render obedience to such a sovereign, however rebellious he may have been before? That ruler would have a new claim upon that subject's loyalty.

The claim increases in strength as we consider the ruler as the just, the wise, the powerful ruler whose only object is to increase the happiness, secure the highest welfare of his subjects, while his wisdom and power enable him to accomplish these objects perfectly. The fact of his saving their lives would be a powerful argument in favor of their loyalty to him.

Carry this illustration to the extreme of infinite wisdom, good will and power, and add the fact that he not only ran great risks and suffered much, but that he actually died, made a sacrifice of himself, to accomplish this object, and we have an illustration of the case we are considering.

He died in our stead that we should not henceforth live unto ourselves, but unto him who died for us and rose again. He died in our stead; ought we not to love him? He is our lawful, rightful ruler; ought we not to serve him? He is our Creator, Benefactor, Mediator, Redeemer; do we not owe him our allegiance? He seeks our greatest, highest good; he is wise enough to know in what that good consists; he has power enough to accomplish his purposes. Has he not the highest claims to the service of our lives?

He died for all. All are provided for; all who will come, may come. Could there be a greater inducement to any desponding soul, struggling for victory?

Again, look at this motive in its nature of perfect purity. Christ died to pay the penalty of sin objectively. He died, "the just for the unjust," that God might be just and yet treat as just, or innocent, all who would come to him through Christ. But he came to save men not only from the outward consequences, the outward penalty of sin but from sin itself, by furnishing a higher, purer motive for our lives than purely selfish ones.

The essence of nearly all sin is selfishness. The continual temptation is to yield to the solicitations of a selfish nature. Men must be saved from this sin if they are saved from any. By his sacrifice to save us from outward punishment, he furnishes a motive outside of, beyond, above, ourselves that can provide an inward, or subjective salvation. And this condition is necessary if we would enjoy the conditions of an outward salvation.

While living to ourselves we are living in sin; while living to God, we are living in righteousness. It is thus that Christ died, to plant this motive in our lives. There are thus the outward and the inward aspects of Christ's salvation. The outward is a provision to set aside the penalty oof broken law, the inward is the preparation of an inward fitness for salvation.

The Apostle Paul presents a great motive for thus living, living for Christ, by the inspiration of love induced in us by his own infinite love. It is that Jesus has bought us with his own blood and set us at libery, as he often uses the figure. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." And Peter, exhorting his readers, says, "As he who has called you is holy

so be ye holy in all manner of conversation; because it is written be ye holy for I am holy." But why should they be holy? He explains, "Forasmuch as ye know that ye were not redeemed with corruptible things from your vain conversation, but by the blood of Christ, as with a lamb without spot or blemish." And the beasts and elders in the Apocalyptic vision sang praises to Jesus, saying, "For thou wast slain and hast redeemed us to God by thy blood out of every tongue, and kindred and people and nation, and hast made us unto our God, kings and priests." They were redeemed by the blood of Christ, and this was their song in glory. The object of that redemption was set forth by Paul to Titus. Speaking of the great God and Saviour Jesus Christ, he says, "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

Such righteous living can be achieved only by the inspiration of that love that is induced in us by the manifested love of Jesus. That is the source of all true, righteous, noble living. Nothing else in earth or heaven can supply a motive strong enough to overcome the impulses of our natural selfishness. And what a wonderful power there is in this motive as thus set forth.

He died to redeem us. A poor slave woman was once purchased by a benevolent gentleman and set at liberty. Through all of her after life she never tired of sounding his praises. She spoke of his greatness, his mercy, his goodness, his benevolence. Every quality that she considered noble, praiseworthy, she ascribed to him. He was her theme on all occasions, in all places and at all times.

When remonstrated with as a fanatic, a monomaniac upon the subject, her simple and only reply was, "He redeemed me." That was enough for that poor, grate-

ful, soul to make him the subject of her talk by day and of her dreams by night. Christ has redeemed us not only from slavery, but from death, and not simply from temporal death, but from death eternal. Should we do less than that poor woman?

This standard of life in Christ becomes a test for our own lives. There seems to be a great deal of nominal, professed Christian living, that does not stand the application of this test. If we are living to make money, we are not living for Christ.

We do not live for Christ, when we are living for pleasure, for office, for honor, or for any other object that terminates so immediately upon self. We may not be living for Christ even when we seem to be most actively engaged in his work. We may be, even then, more thoughtful of ourselves, for the credit we may get, or we may be working for our own domination more than for Christ and his cause.

But now for a few words as to the efficiency of this motive, when it has fairly found a lodgment in the hearts of men. It has been the moving power with multitudes of men and women, and they have performed wonders for the betterment of this old world. Look at the world today, and contrast it with what it was when Christ came to it. All of the characteristics of our modern civilization, that distinguish it from that in the time of the Caesars,, is the product of that motive working out in human activity.

The inspiring motive in all of the self-sacrificing labors, trials, discouragements, and sufferings, of the missionaries of the past century has been that love, and the love for their fellow human beings for whom there could be no help but Christ. It yet remains to be seen what that motive can accomplish when it obtains its full control in the hearts of men.

CHAPTER VIII.

"Believe on the Lord Jesus Christ and thou shalt be saved."

We have been considering at some length the God inbreathed life, the principle of Eternal Life. We may well consider now how it is to be obtained. Adam lost it by unbelief, and its resulting disobedience. It must be regained by reversing the process, believe and obey.

The prescription given by Paul and Silas to the Phillipian jailor was followed and produced its immediate result. "Believe on the Lord Jesus Christ and thou shalt be saved." The effect was wonderful. That jailor was a hard-hearted, cruel man. Men for that position were selected from the class that were most inhuman, so that pity would not interfere with execution of the most cruel sentence from which a humane nature would shrink with horror.

He had incarcerated Paul and Silas in the inner prison, and made their feet painfully fast in the stocks. But, animated by the life that was in them, they could pray and sing praises to God. But what could they praise God for? One would naturally think that they had little occasion for praise in their circumstances, in such physical pain and the disgrace of being prisoners. They praised God for the life that was in them, and that God had imparted to them. But their prayers and praises were interrupted.

"Suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed." Every one knows the story. The jailor was the only one who was frightened. He had reason to be.

He was responsible with his life, for the safe keeping of those committed to his custody. He supposed that, of course, the prisoners, now that there was nothing to hinder them, had escaped. He would take the execution of the sentence that he knew would be imposed upon him, into his own hands. He drew out his sword and would have killed himself as being more honorable than to die at the hands of a Roman executioner. But Paul cried with a loud voice, "Do thyself no harm; for we are all here." The narrative goes on, "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?"

But what did he know about salvation or of the fact that he needed it? The example of his prisoners showed him that they had something that he did not have, and that he needed. The answer is recorded above. It was simple, straightforward, perfect plain. The jailor believed and the result was not only wonderful, it was miraculous, as coming directly as an act of God. The change was instantaneous. He was an entirely different man. Not simply in a sense that is often understood when some change in the outward conduct is observed, but in his spiritual nature and, after all, that is what constitutes the man. He was in very fact a different man, for a new nature had been imparted to him; he was a new creature. And that new nature showed itself at once. The Divine life had been imparted to him and its activities began at once. Instead of being the hard-hearted, cruel man that he had been, delighting in torture, he was tender, compassionate, kind. He took them that same hour of the night, and washed their stripes, and gave them food and to the limit of his power showed kindness to them.

This incident, so simple and beautifully recorded, illustrates two things :the simplicity of the way of salvation, and the activity of the new, the Divine life, that had been imparted to him. He simply reversed the operation by which Adam lost it; he believed and obeyed. The result to our first parents of losing that life was fear and trembling when God appeared; the results of its restoration in the jailor was a change from fear and trembling into fervent rejoicing, and acts of kindness to two of God's servants. It was the natural, the inevitable outworking of that new life.

On the day of Pentecost, Peter preached so as to convince men of their need of salvation, and to persuade them to accept it upon the simple terms of belief in him whom they had crucified, and there was added to the church in one day three thousand souls. The same results followed the preaching of others of the Apostles. It seems as if there could not possibly be a mistake about the way in which this salvation is to be obtained.

But, for one thing, where men are not guilty of any outbreaking sins, they are not conscious of their need. And, too, they may not realize the real demerit of what they have done. A curious incident illustrates this. A friend of the present writer was once staying in a foreign city. His attention was attracted to a man who every morning came into the lobby of the hotel and silently read very carefully the papers from America. One day this friend was summoned to visit this stranger who was reported to be dying. He asked him what his prospects were for the next world, and he said that he expected to go to heaven. Being asked as to the grounds for his hope, he replied his own goodness. He never had done anything very bad, but had, of course, been guilty of some peccadilloes, some trifling offenses as everybody was likely to be. Nothing could shake his confidence in his own

merit. He died in that confidence, leaving some messages to friends in America. Inquiry revealed the fact that he had committed offenses against the law, which, though not extraditable, would have sent him to prison in this country and so he remained abroad. This may, and does, seem to be an extraordinary case. Really, however, there are multitudes who have no better grounds for hope than that man. Yet they think that they are good enough, without the humiliation of accepting something that they do not need. It is only as men are convinced by the Holy Spirit that they realize their true condition. One of the functions of that Spirit is to convince of sin because they do not believe on Christ. That unbelief is the great sin, the mother sin of all sins. Note the words of Christ in that wonderful third chapter of John, verse 18, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

The doctrine of salvation by faith is not simply Paul's. It is the doctrine that Christ himself constantly taught. The "Dark ages" were because of the eclipse of the doctrine of salvation by faith.

When Luther, while crawling on his hands and knees up the steps in the Vatican, caught a glimpse of the truth that salvation is by faith alone, he sprang to his feet and a new era dawned upon the world, the era of the great reformation. Then set in an age of advancement, improvement in everything that pertains to physical, intellectual and moral improvement that has made the eighth golden age of the world, the climax of all ages since men have inhabited the world.

But in the last few years there has been, and is now, a great current of thought against belief as a source of life. This current of thought first showed itself in "the

cry against creeds." There is some truth in that cry where creeds are drawn out to minute and non-essential particulars so as to be divisive among bodies of Christians. The great movement now is toward bringing together the various bodies of the followers of Christ. But we must never, in our zeal for union, ignore the terms which Christ himself, either directly, or through the inspired writers, has laid down.

The terms laid down by the apostles to the Phillipian jailor are very simple. In accepting them the jailor accepted them with their entire content, and which was, doubtless explained to him so far as was necessary.

But unbelief in some of the very most essential things is getting to be so common that it is necessary to draw out, to some extent, the teachings of the Author of our salvation.

There is no passage, perhaps, more often quoted than John 3:16. "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." But it is so often forgotten that the word believeth is in the passage. But it is there and the only condition of receiving the benefit of God's gift is believing on him. What of those who do not believe on him?

Just before this classic passage occurs one as remarkable, and one in which the vital word is often overlooked. "For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have eternal life." The condition is again believe. Before this, John 1:12, "As many as receive him, to them gave he power to become the sons of God even to them that believe on his name." Belief is the vital factor. "He that believeth on him is not condemned; but he that believeth not is con-

demned already, because he hath not believed in the name of the only begotten Son of God." Again, "He that believeth on the Son hath everlasting life; and he that believeth not shall not see life; but the wrath of God abideth on him."

Jesus staid away from Bethany until Lazarus was dead so that he might perform a miracle, "To the intent that ye may believe." He says to Martha, "He that believeth in me, though he were dead yet shall he live; and whosoever liveth, and believeth in me, shall never die."

When asked, "What shall we do that we might work the works of God," the reply of Christ was, "This is the work of God that ye believe on him whom he hath sent." It is believe, believe, believe, all through the gospels, and the Epistles echo the same word. Toward the close of John's gospel he says, "And many other signs did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The whole of John's gospel was written to convey the truth that salvation is by faith. But faith is merely belief, and if we must believe, there must be something to be believed.

Not long ago an influential newspaper man remarked in effect: "When will people know that true religion does not depend upon any scientific, or historical fact?" But a religion that does not depend upon the historical facts of Christ's redeeming work is not the Christian religion, nor any religion of saving power.

But according to Christ there are some facts recorded that, it would seem, must be believed. Jesus says to the Pharisees and those gathered with them, "If ye believe not that I am he," that is the Messiah, "Ye shall die in

your sins." Of the Messiah it was written that he should be born of a Virgin, that his name should be called Wonderful, Councellor, The Mighty God, the Everlasting Father, the Prince of Peace. If they did not believe in him as such they did not believe in him as the Messiah. Instead of believing in him as such, they accused him of blasphemy, "for making himself equal with God." This he most unequivocally claimed to be, while they believed him to be a mere man. Read the history of the destruction of Jerusalem and of the dispersion of the Jews for evidence whether they were saved for this world or not. None of those who accepted his claims perished in that terrible destruction, for, believing in him they believed his words, took warning from the signs that he had foretold, and fled to a place of safety. Not one Christian perished in that catastrophe. That was the greatest that had ever occurred. Were those opposers saved for the future world? Evidently not; for in that same connection he told them, "Whither I go ye cannot come."

Note his denunciation of those classes. Yet, they all believed that there was such a man as Jesus, they believed in him as a mere man like themselves, of simply human paternity. Many could not but believe that he was a good man; and the only fault they could find in him was expressed, "yea, but he deceiveth the people," in claiming to be more than a common man, and trying to convince them that he was the Messiah.

They not only believed in him as a man, but they admitted that he performed miracles, too. After the raising of Lazarus we read, "Then gathered the chief priests and the Pharisees a council and said, What do we? for this man doeth many miracles. If we let him alone all men will believe on him." (John 11:47-48.)

Instead of being convinced by the raising of Lazarus from the dead, that Jesus was what he claimed to

be, "they consulted that they might put Lazarus also to death; because that by reason of him, many of the Jews went away and believed on Jesus." How remarkably they proved the truth of what Jesus said in the parable of Dives and Lazarus, "They have Moses and the prophets; if they believe not them, neither would they believe even if one should rise from the dead." And how much more wonderfully was that truth confirmed when he himself rose from the dead.

None of them, so far as we know, ever denied the fact of his miracles, not even that of his resurrection; but that did not convince them. Instead of being convinced, "They gave large money to the soldiers, saying, 'say ye his disciples came by night and stole him away while we slept." But that would have been a terrible admission for a Roman soldier to make. The death sentence could have been immediately imposed. There must have been some great inducement to persuade those soldiers to run so awful a risk. But they were reassured, "And if this come to the governor's ears, we will persuade him and secure you." (Mat. 28:13, 14.) Yes, they most decidedly believed in miracles.

They were also compelled to admit that others wrought them in the name of Christ. When the man, lame from birth, was healed by Peter and John; and the knowledge of the fact was rapidly spreading, and winning adherents to their cause, these same scribes and Pharisees,—the religious teachers—conferred among themselves, saying, "What shall we do to these men? for that a notable miracle has been done by them is manifest and we cannot deny it. But that it spread no farther among the people let us straightly threaten them that they speak henceforth to no man in this name."

They believed many things concerning Christ, but, evidently their belief was not of a saving character.

Not only did men, wicked men, believe many things concerning him, but demons, also. We read, "There met him two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass that way. And they cried out saying, 'What have we to do with thee, Jesus thou Son of God?" The faith of demons went farther than that of some men, but they did not render him due obedience as their Lord. And James says, "Thou believest there is one God, thou doest well; the devils also believe and tremble." Many now believe that there is one God, but that Jesus is not God.

What, then, is necessary? When Jesus asked his disciples who he was, Peter answered and said, "Thou art the Christ, the son of the living God." Thomas exclaimed, "My Lord and my God," The true nature of Christ was revealed to them. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," was the Saviour's declaration. That is the faith that complies with the condition "As many as believed on him, to them gave he power to become the sons of God, even to those that believe on his name."

"Believe on the Lord Jesus Christ and thou shalt be saved."

CHAPTED IX.

"Thy word have I hid in my heart that I might not sin against thee.". (Ps. 119:11.)

The "Word" to which the Psalmist refers is, without doubt, the Old Testament scriptures that had been written up to that time. The Psalm from which the above words are taken is a wonderful eulogium upon that word. We do not know how much of the Old Testament that we now have, was in existence at that time; but any additions that have been made since then have only added to their value. Of the Old Testament that we now have Paul writes to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

But it would seem almost absurd to write a single chapter upon a book concerning which volumes, libraries have been written. That "Word" now contains not only the "Scriptures," to which the apostle refers, but the New Testament of which the apostle himself wrote so large a portion. If it was able to make, "wise unto salvation" then how much more so now.

But the benefit one is to receive from it depends upon the attitude in which it is approached. And that is my apology for this chapter. Upon that attitude depends whether the sacred volume is to be a savor of life unto life, or of death unto death. So a consideration of that attitude is important. For many years it has been growing upon me, more and more, that the Bible was written for free, moral agents. What one gets from it depends upon the attitude he assumes toward it. One may be many years with the Bible and yet land in the camp of Thomas Paine. He may feed upon it as the bread of

life, and become as near being a saint as one can well be in this life. If one would enter the kingdom of science, he must enter it upon his knees, that is, he must bow to the authority of his books and teachers. With reference to science the writer of these words has always been a little independent for he found so many mistakes and demonstrable errors that he has to use his own judgment to a great extent.

But entering the kingdom of God one must bow absolutely before the text book, the Bible, and to the teacher, the Holy Spirit. But it must be remembered that the Bible is so written that one may find fault with it, quarrel with it, criticise it if he chooses. One will find difficulties in it that will test his moral attitude toward it. If it did not contain such it would not be adapted to develop moral character, for it would require no exercise of faith in it, or exercise of the will toward it. A teacher of theology once remarked to his class that he had little patience with a student who did not find difficulties in the book, as it would indicate a lack of observation.

But, as may appear later, the difficulties may lie in a superficial reading when a more careful, critical reading would remove them. Still, it is true that there are real difficulties; if there were not, as has been before observed, it would not be adapted to the purpose it is designed to serve—the development of moral character. One cannot read "The Age of Reason," without experiencing a kind of subtle power, a kind of Satanic influence emanating from its pages, that calls for the strongest exercise of will power, and the help of the Spirit of Truth to resist, and keep his essential faith unshaken. The same may be said of many, many books now coming from our nominally, religious teachers. Sometimes one's safety may depend upon the fact that he is not able to understand the teachings, or their drift, to be really influenced by them.

As one eminently pious and useful Christian remarked that he did not know enough to see their drift or be influenced by them. But it is too sadly true that many are influenced by them.

But to encourage general confidence in the book there are outward, or objective, evidences of its truthfulness. A merchant does not have to prove the correctness of every item in his books to establish his claim in some particular instance. He can prove his books by proving that some of the entries are correct.

So to prove the correctness of the Bible one does not have to prove the truth of every individual statement. We may believe statements in the Bible that we could not be asked to believe if they were only in some other book. President Harper was once asked whether we should believe the contents because they were in the Bible or believe the Bible because of its contents. He replied, both. They mutually sustain each other.

Among these objective evidences are its science, its history, its ethics, its prophesy, its unity and harmony and its self revealing character. These are some of the things that not only assure its general truthfulness but to an unbiassed reader, its divine origin.

A few words with regard to some of these may not be out of place to assist in the correct attitude toward it. Its science of cosmogony is correct, though few admit it. It is of such a nature, too, that at the time that it was written, unaided knowledge could not have perceived its truth. The way in which the world was made must have been revealed by its Maker. But in other directions, when men have been in the search for truth or knowledge for use in some invention, perhaps, when they could get some definite expression from the Book, they knew that they were on the right track. Its Biogenesis

is absolutely in harmony with the records in the rocks. It is only when one puts impossible interruptions upon the records in the rocks that they find trouble with Genesis.

Its history is being constantly confirmed by the spade of the archaeologist.

Its ethics are the base of everything noble or truly useful in our modern civilization. If there is anything wrong in the affairs of men, it is because its ethics are not observed. Closely allied to this is the way in which some simple seemingly casual, expression is seen to be the expression of some principle in the nature of things that is immutable and eternal. For example, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged." Is that a simple tit for tat arrangement that could be changed by authority? No. Our judgment of others is but a revelation of what we, ourselves are, and we are judged by what we are. If people but realized that truth, how much less censoriouness there would be. Many other such instances might be mentioned that would show that the mind of the writer must have been illuminated by some higher than human wisdom.

Its self revealing, too would seem to indicate a more than human origin. A missionary was once translating the Bible into a heathen language. He had a native helper assisting him but who seemed but little interested until he came to a passage that so reflected his own inner life that he exclaimed "The one who wrote that made me."

Incidently we may note that there are passages that at first sight seem "hard to receive," and yet when understood are very illuminating and helpful. "Ye shall not eat of anything that dieth of itself; thou shalt give it to the stranger that is within thy gates that he may eat it; or thou mayest sell it to an alien." That passage was

once quoted in a discussion as against the ethics of the Bible. At first I was nonplused and would have preferred that such a passage had not been put in the book. But when it was understood it was very helpful for it showed that Gentiles were not under the Jewish law, and were at liberty to eat anything they chose so far as that was concerned. Before that I had had some doubt as to the right to eat pork, rabbits or anything else that was prohibited by the Mosaic law. But that passage set all such doubts aside. That law was for the Jewish people and for the Jewish dispensation.

Then there are seeming contradictions that arise from a careless reading. One of these is with reference to the 400 or 430 years of the wandering or sojourning of the chosen people. Even an eminent Christian scholar and commentator declared that any attempt to reconcile the discrepancy was beneath notice. But a careful, critical reading shows that there is no difficulty, no discrepancy. God tells Abraham that his seed should be a stranger in a land that was not theirs for four hundred years. Note that was Abraham's seed that should do this, But "In Isaac shall thy seed be called." So the 400 years refers to the time after Isaac was born. In another place we read the "sojourneying of them that sojourned" was 430 years. But Abraham himself was a sojourner with all his family for thirty years before Isaac was born so that there is no discrepancy.

I should naturally be inclined to speak of many such instances of seeming contradictions but will not. For myself there are enough such instances to show the possibilities in others that have not yet been explained. There may be many that never can be removed, but just keep them in abeyance, until light dawns, or if it never does—well, there is enough truth anyway to save those who believe.

The fulfillment of prophesy is one of the unimpeachable evidences of Divine inspiration. Many, very many have been strictly, literally fulfilled. But in general they were not designed to gratify a curiosity as to what was to be in the future. Much of it may be in the same spirit in which Jesus speaks to his disciples, "And now I have told you before it come to pass that when it is come to pass, ye might believe."

Prophetic foresight did not come by human insight. "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Again, the unity and harmony of the Bible are such that it must have had a single author. Sixty six books written by many different penmen during fifteen centuries and yet but one book, with vital connection between all of its parts. But here I cannot do better than to quote a few sentences from a lecture by the venerable H. L. Hastings nearly forty years ago, and circulated by the million copies.

"God's word declares the end from the beginning. It is not only the chart that guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made, and the church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one reads three chapters at the beginning of the Bible and three at the end, he will be struck at the correspondence which there exists."

At the beginning of the Bible we find a new world. "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world. "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning

we find Satan entering to deceive and destroy; at the end we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow nor sighing, and no more death. At the beginning, the earth for man's transgressions, is cursed with thorns and thistles; at the end," there shall be no more curse," but the "throne of God and the Lamb shall be in it." At the beginning we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and blood washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the Garden of Eden in shame and sorrow; at the end we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever."

Much more along the same line might be said or quoted from that address, but where that much can be said it must be a book of more than human origin.

But, as before remarked, what we get from it depends, greatly, upon the attitude with which we approach it.

Approaching it with a complaicent reliance upon their own wisdom and in the light of a pseudo science, men have been lured into actual infidelity.

This was observed some years ago by a religious journal, that at first, at least, was friendly to the move-

ment. As it says, "When we found that the world was more than six thousand years old, that there was no universal flood four thousand years ago, that Adam was not made directly from the dust, and Eve from his rib, and that the tower of Babel was not the occasion of the diversification of languages, we had gone too far to stop. The process of criticism had to go on from Genesis to Revelation with no fear of the curse at the end of the last chapter. It could not stop with Moses and Isaiah; it had to include Mathew and John and Paul. Every one of them had to be sifted. They had already ceased to be taken as unquestioned, final authorities for plenary inspiration had followed verbal inspiration just as soon as the first chapter of Genesis had ceased to be taken as true history. The miracles of Christ had to be tested as well as those of Elijah. The date and purpose of the gospel of John had to be investigated historically as well as the prophecy of Isaiah; and the conclusions of historical criticism had to be accepted with no regard to the old theologies. We have just reached this condition, and there is repeated evidence that it makes an epoch, a revolution in theologic thought. To this present teaching, which has invaded all of our denominations, Jesus is the world's prime teacher, but it can assert nothing more. There is, it declares, no reasonable proof of his birth from a virgin, no certainty of a physical resurrection; the gospels must be anaylzed, for they contain mythical elements, non-historical miracles unverified assertions.

But this doubt, even this questioning or denial, changes the old, evangelistic theology. It questions or denies the Trinity, the resurrection, the sacrifice of the cross, even all miracles and it undermines all authority of inspiration or even revelation, and sends us back to human reason, with such divine guidance as may be allowed; the

authority of the church and the authority of the Bible both to be validated only by human reason."

These are the words of one who knew whereof he affirmed, and who was, at least, in the beginning of the movement, in sympathy with it.

Surely they are trying to take us back to "The Age of Reason."

Let Paul make a comment, "Where is the Wise, where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

But to revert to prophecy as one of the evidences of the fact that the Bible is the word of God and to carry us a step further. Peter says "We have also a more sure word of prophecy; whereunto ye do well that you take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." (II Peter, 1:19.)

Here is a very plain declaration that all of the outward, or objective evidences of the truthfulness of the Word are mainly designed to bring us to it so that we experience within ourselves, the Divine reality of the life giving message. They are what we may call the subjective evidences of the truthfulness of the Book.

These evidences are those that exist within the soul itself as opposed to those that merely appeal to it from without. They are the result of its own experiences. They appeal to the consciousness rather than to the intellect of men. In conclusiveness they as much transcend the merely objective evidences as the facts of consciousness surpass those of acquired knowledge. They become an integral portion of the soul itself, so to speak, a living, moving, potent energy rather than an inert, external appendage. They have their basis in the perfect corres-

pondence between the motions of the soul that is in absolute submission to God and the evident experiences of the scripture writers. They are the verification in the individual experience of the promise of Christ. "If any man will do his will he shall know of the doctrine." I may say, and I think truly, that all skepticism, all infidelity in the world would be done away if men would but do the will of God. In this respect, doing is essential to knowing, action begets knowledge.

But to state the grounds of these evidences. The soul of man now may be in such an attitude toward God that it may know that it has communion with its Maker. It may know that its emotions are directed, its movements controlled by the spirit of the Most High. When the soul is in absolute submission to God, the will lost in his will, when the hopes, the expectations, the desires, all, everything, is lost to self and given up to God, he redeems his promise "I will be with thee; I will comfort thee; I will strengthen thee."

Though struggling it may be with doubts and despondency the promise comes "My grace is sufficient for thee." When hungering and thirsting for the bread and water of life, feeling its own poverty, the invitation comes, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat. Yea come and buy wine and milk without money and without price." The soul knows that it is the voice of its own Creator.

When nearing the river of death and entering the dark vallely, the Lord hardly needs to tell that it is Himself who says, "I have redeemed thee. I have called thee by thy name; thou art mine. When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee." Thou wast

precious in my sight; I have loved thee. Fear not for I am with thee."

The soul may know the voice of the Holy One speaking to it, as Christ has said "My sheep know my voice." And how superfluous are the intellectual works upon the inspiration of the Bible, the ponderous tones of Christian evidences, or learned volumes of apologetics, or Syrian discoveries, or tablets exhumed from the ruins of Babylon or Thebes or of any of the other "buried cities" to the one who hears and knows the voice of the risen Saviour. But all of such things are of value as guides to a personal experience.

When one with a resolution equal to any emergency determines to follow the truth at any hazard, his path becomes the "pathway of the just that shineth more and more unto the perfect day." When he plants his feet upon the truth, determined not to be shaken, that truth becomes "The Rock of Ages." He hardly has to be told that there is a pathway of the just or a Rock of Ages. He feels the facts, he knows them. They are already in his consciousness. But when the outward fact meets him in the scriptures, he knows it is the truth, for he has had the foreshadowing of it in his own soul; or rather I should say, he has had the reality of it in his soul while the Book contains its record.

A very great deal might be written along this line, in fact a whole chapter or a volume.

It is these evidences in one's own self that forms the secret of the Bible's hold upon men. It is not so much what we find in the Bible as what it finds in us that makes us believe that it is the word of God. The correspondence between the motions of the soul and those same motions as recorded in the Bible show that the same Spirit that stirs the soul now breathed into the

writers of the Book. Philosophers may philosophise, critics may criticise and skeptics may doubt but the soul may know that the Bible is the word of God. Perhaps no single soul can in its experience embrace more than a small part of the Bible truth but it can grasp enough to know that the whole is true.

But I would repeat that I do not undervalue the outward evidences of its truth but they are as "a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

We cannot reverence this book more than our Saviour did. We cannot place a higher estimate upon it than some of the New Testament writers who declare "This was done that it might be fulfilled that was spoken of by the prophets."

"Thy word is a lamp unto my feet and a light unto my path," to the Heavenly city, to the New Jerusalem.

CHAPTER X.

The Sabbath Was Made For Man:—Jesus.

"Remember the Sabbath day to keep it holy," (Exodus 20:8.)

The declaration above, while in the first instance designed to affirm that man himself was of more consequence than any of the institutions created for his use, nevertheless contains a greater truth than appears upon the surface. It is almost, if not quite universally considered to apply to the physical man, and to him only. Almost all that is ever said or written upon the subject has reference to the need of the physical man for rest. The thought seems, too much, to be that of the boy going to a Sunday base ball game. When told that Sunday was a day of rest, replied, "I do not need any rest," so of course as he did not need physical rest there was no use of his observing the day. Perhaps that if he had obeyed the part that says "Six days shalt thou labor" there would have been more need for his resting on the seventh.

But the thought that I have intended to convey all along, is that the man is more than the physical body. The material body is but an appendage, attached to the real man for a specific, but temporary purpose. When that purpose has been attained, the body is sloughed off as the hairy skin, the legs and even the head of the caterpillar is cast off when the chrysalis is formed to emerge in a more perfect form as a butterfly. So the human body is of only temporary use and when that has been accomplished, it is laid aside, but the man himself, in the entirety of his being, remains after the body has returned to "The earth as it was."

It was for man in that sense that the Sabbath was made and there is the most conclusive evidence that it was made when man was made. Its importance as distinguished from the other commandments, justifies a more extended consideration.

In this connection the first inquiry naturally is, was there such an institution before the time of Moses? My own conclusion most certainly is that there was. Note the presumptive evidence in the law itself. Every commandment in the decalogue is but the expression in words of an eternal principle, inherent in the very nature of things. It is not wrong to commit murder simply and only bacause the law says "thou shalt not kill." The law says that because it was and always had been wrong to commit murder, as the Savior interprets the law. Cain knew that it was wrong when he killed his brother. It was wrong to dishonor parents before the law was given on Sinai. The sons of Noah knew that. It was wrong to have or worship other gods than God. The inhabitants of Sodom knew that as well as that other one about adultery. Those commandments were written in the very constitution of man, the very constitution of nature. So of all of the commandments of the Decalogue, except the fourth if that be an exception. Probably it is not, though the principles involved are more recondite than those in the other nine. All of them have the same penalty, the terrible death penalty attached, either by direct statutory enactment or by example. So the principle in nature requiring the law of the Sabbath may be more recondite than those underlying the other nine, but it is there. Not simply because his physical nature requires rest but because the man himself, his spiritual nature requires it even more. But with reference to his physical nature alone the value of a conscience bound day of rest has never been fully appreciated.

But we pass from presumptive to Biblical evidence. The word shabua (weeks) is used to designate a period of either seven weeks of days or of seven years. The weeks of Jacob, (Gen. 29:27-28) may mean either. He had fulfilled Leah's week of years and they had begun the wedding feast of, probably seven days, and it would seem that Rachel was given him at that time. But however that may be, the word is confined to its meaning of seven days in every instance until we come to the book of Daniel, and it seems to be used, too, as if the Israelites were familiar with that division of time. That Daniel, in his prophecy of the seventy weeks, uses it to denote a period of seven years is very apparent for when he wishes to express days, he modifies "shabua" by the word "ganim," as (Daniel 10:2) "I was mourning three full weeks," he says "shabua ginim." So in other places where he wishes to express a week of days.

But to come directly to the Sabbath in Exodus. The manna was given at least two weeks before Moses went up Mount Sinai. In fact it was two weeks before the congregation reached that camp for the manna began on the fifteenth day of the second month (Exodus 16:1) and they reached Sinia in the third month, probably on the first day (Exodus 19:1.) After that Moses was in the mount "forty days and forty nights" (Exodus 24: 18.) It may have been some days more before he finally gave out the law as he had received it. The point is that the manna was given at least two months before the decalogue was promulgated and yet from the very first the people were forbidden to gather it on the seventh day. Then when the law came it said "Remember," evidently an institution with which they were familiar.

And miraculous events occurred to confirm the sacredness of the day. They were to gather the manna six

days but not on the seventh. They were to gather an omer per person. It was to be measured and if any had gathered much there was nothing over, and he that had gathered little, had no lack. If any one, fearing that the supply would fail, gathered for the morrow, the surplus bread worms and stank. But on the sixth day they were to gather for two days and it kept sweet, for the seventh day. Whether at this time or not, God showed his estimate of the sacredness of the day by ordering a man to be put to death for wantonly desecrating it by gathering sticks on that day. It may or may not have been later.

But further than this we have extra Biblical accounts. There are evidences that it existed in all of the great nations of the earth long before the time of Moses. It was observed in Egypt and Assyria long before the giving of the law. Within the last few years, comparatively, (in 1869) tablets have been found in Assyria among which is an Assyrian religious calendar in which the month was divided into four weeks and the seventh days were marked out as days on which no work was to be done.

A Chaldean account of creation has been discovered which confirms the statement that the Sabbath was coeval with creation. Other tablets have been found that have an account of the Sabbath and which were written in a language that became extinct two hundred years before the time of Moses.

From these inscriptions we find that, according to a recent writer, the most ancient nations had views of the Sabbath so closely resembling those of the Assyrians, that, nothing can account for the resemblance but common origin or a common inspiration, either of which would prove it divine.

Further than this, in the imperial almanac of China, there is a particular character found recurring through-

out the year on every seventh day. That day, strangely enough, corresponds to our Sunday. This character which is no longer in common use, is explained in their dictionaries to mean "secret" or "closed." It has been there from time immemorial, but no one knows how it got there, still it is an unmistakable evidence of a Sabbath observed until they lost it by profaning it.

Evidences that have been buried for centuries are being found that the Sabbath was made for man and when man was made, and that it will exist as long as there are beings who need it.

But enough of this for the present.

There are probably few who do not acknowledge the perpetual obligation of the Sabbath. One question now is what day we are to observe as such.

Incidentally we may say that in no two degrees of longitude can we keep precisely the same day. When Christian missionaries are keeping the first day of the week in Persia or Eden, a part of that day is the seventh day here. On one side of the 180th meridian they might be keeping the seventh day while a few miles further west the same day would be the first day of the next week.

Christianity is a world wide religion and must be adapted to all lattitudes and longitudes. Still, though we cannot have precisely the same day in all longitudes, yet in each locality, we should have one day in seven to observe as holy.

It is very evidently a mistake to suppose that the same successive seventh day has been observed from creation down to the Christian era. In the time of Abraham every lunar month was begun with a Sabbath. Even the intercallary months could not wholly correct the irregularity so but that some weeks would be longer than others. So

the regular succession of seven day periods would be broken up.

Again, it is evident that the seventh day after the Exodus was not the same as that of Abraham, for that day, passing down the line of Ishmael's descendants to the Saracens is now kept by the Mohammedans as a Sabbath, and that day is Friday. The enthusiast who would try to get the Jews to return to the religion of Abraham would have to Sabbathize him—get him to change his Sabbath from Saturday to Friday as a Sabbath.

All Jews who are converted to Mohammedanism have to change their Sabbath from Saturday to Friday, just as Christians who revert to Judaism change from Sunday to Saturday.

This change was evidently made at the time of the Exodus to commemorate the fact that God had delivered his people from the land of Egypt.

At the creation God established the institution of the Sabbath to supply a need of man's spiritual nature and to commemorate the fact that God had made the world. At the Exodus a change of the day was made to commemorate the additional fact that He delivered them from their bondage in Egypt. At the resurrection of Christ another change was made to commemorate the still additional fact that the infinitely greater work of man's redemption had been accomplished.

But the question now arises, by what authority was this last change made? The answer is, it was made by the same authority that repealed the law of tithes, of sacrifices, of purifications and many other things that even Sabbattarians do not now consider binding.

But it is sometimes urged that the decalogue has a unique force as it was written by God himself. But so far as there is force in that fact it only enforces the eternal principle there expressed.

The day was changed by competent authority. The Son of Man is Lord also of the Sabbath day. This declaration was made by our Saviour in defense of his action in breaking down a superstitious observance of the day. He had the power to change the day or to invest others with that authority.

This he did when he gave his disciples a general power of attorney to establish the Christian church with all of its necessary institutions. (See Mat. 16:19.) "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

The disciples were granted wisdom from on high, were endued with the Holy Spirit so that whatsoever they did would be right because they would desire to do nothing but what God wished to have done. So their acts in releasing men from some of the burdens of the Jewish ritual, or enjoining other things to be done would meet with God's approval.

They, by their precept or example, loosed the grip of the ceremonial law and did away with the rite of circumcision, sacrifices, burnt offerings, the temple ritual, the priesthood, the observance of new moons, the annual feasts that had been established by God himself, the ceremonial purifications, to hear the matter of lawful and unlawful meats, and all of "the carnal law of ordinances," as the apostle calls them. Paul says that Christ did this but it was mainly by the authority that he gave the Apostles. See what Peter and the other disciples did when the controversy arose in Antioch. There were Judaizers in Antioch who insisted that all Gentile converts should keep the seventh day, be circumcised, observe the feasts and sacrifices and so of all the Jewish ritual. Paul contended that they were "loosed" from such observances. So he, with delegates from that church went to Jerusalem and in

the council there held, Peter sided with him and James, the presiding officer, announced the decision in accordance with the views of Peter and Paul. The decision was that the old law in such matters was not binding.

But Paul always found Judaizers to contend with. The church in Colossae was exercising its Christian liberty when Judaizers began disturbing its peace and Paul wrote "let no man judge you in meat or in drink or in respect of an holy day or of the new moons or of the Sabbath days; which are a shadow of things to come." The Jewish Sabbath was but a type or shadow of the Christian Sabbath.

The law of the Jewish Sabbath was evidently loosed when Paul wrote to the Romans (14:1-6) Him that is weak in the faith receive ye, but not to doubtful disputations. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, to the Lord he regardeth it; and he that regardeth it not, to the Lord he doth not regard it.

To the Galations he wrote (4:9-11.) "But now after you have known God or rather are known of God, how turn ye to the weak and beggarly elements whereunto ye desire again to be in bondage. Ye observe days and months and times and years." He refers to the Jewish customs to which they were returning after they had been emancipated from them.

But now for some of the evidences that the day was changed from the last to the first day of the week.

Christ arose on that day. He visited the disciples on that day or the following Sunday. Pentecost was on Sunday. Later Paul wrote to the Corinthians, "Now concerning the collection for the saints, as I have given orders to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in

store, as God hath prospered him that there be no gatherings when I come." This shows that their gatherings were on the first day of the week.

Paul was in Troas seven days and yet it was only on the first day that "When they were come together to break bread, Paul preached to them ready to depart on the morrow." The first day was the day on which they came together for worship and to celebrate the sacrament of the Lord's Supper. The apostle John was "In the Spirit on the Lord's day" and the revelation was given him on that day.

But we cannot stop for all of the evidence that there is at hand. Passages in Ezekiel and the Psalms are interpreted as presaging the change from the seventh to the first day of the week.

The change was made in the time of the apostles. Ignatius, who was a pupil of John, says that those who have come to the newness of hope, no longer keep the Jewish Sabbath but observe the day on which the Lord arose. Barnabas, a companion and friend of Paul, teaches the same truth.

A writer of the Jewish talmud speaks of the Lord's day as the Christian's day and defines the name Nazarine or Christian as being a follower of the man who commanded that the first day of the week should be a holy day.

This is the day that the people of the Lord observe as holy according to the writer of the epistle to the Hebrews. It is not only Sabbath but "Sabbatismos," a Sabbath keeping. It seems not so much enjoined by law as a voluntary heartkeeping of the day "the Lord arose."

With regard to the manner in which it is to be observed, there does not seem to be any inflexible rule laid down under penalty, as in the case of Jewish Sabbath.

But one thing is certain, if one really loves the Christ and desires to grow in Christ likeness, he will observe the day as sacredly as possible.

Farther than this, while our complex modern civilization renders much more work of necessity or mercy necessary than in simpler conditions, it is probably true that a needless desecration of the day that weekly commemorates the resurrection of our Lord, deeply grieves the One who died to save us and is as offensive to God as the one that was punished with death at Sinai.

"Remember the Sabbath day to keep it holy" for the Sabbath was made for man in the highest sense of the term in his spiritual as well as his physical nature.

CHAPTER XI.

Some Thoughts on The Second Coming of Christ.

"If I go away, I will come again and receive you unto myself." (John 14:3.)

A consideration of this much discussed subject may be in place in connection with the final activities of the Divine life.

Some ideas upon this subject are evidently mistaken. One of these is as to his present mode of existence. We have heard it stated that now, somewhere in this physical universe, he exists in the physical, material body that he wore while on the earth before. It is affirmed that he never left it off, that he ascended to heaven in it and now inhabits it, and that he will visit the earth again in it. This is, evidently a mistaken idea. The proto martyr Stephen saw him "Sitting on the right hand of God." He was probably not in his material body. But however that may be, Saul saw him while on his way to Damascus and it was not in the material body. He was the shekinah cloud and heard him speak. "Saul, Saul, why persecutest thou me?" In answer to his question, "Who art thou Lord," the reply was "I am Jesus whom thou persecutest." The apostle John also saw him when he was on "the isle called Patmos," but it was not in the material body. The narrative states that, "His head and his hairs were as white as wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

And to assure the apostle still further as to his personality he assures him "I am he that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death." He certainly did not wear the robe of flesh he wore while on earth. It was more like that he wore before his incarnation when Isaiah saw him "as the Lord sitting upon a throne, high and lifted up, and his train filled the temple',' and so on giving such a magnificent description of his glory and majesty.

But we may dwell more upon this in another place.

Another misconception seems to be regarding the dignity of the flesh. Was it an honor for him to leave his heavenly abode, suffer the humiliation of being made like unto a man with the limitation accompanying such a body? Christ himself evidently considered that he was humiliated while here in the body for he prays the Father, "Glorify me with the glory I had before the world was." Since he entered into that glory it could hardly be expected that he would want to return here and assume the robe he wore while on earth before.

Again, there seems to be a mistaken conception with regard to the ability of external authority to produce righteousness in men. Righteousness and unrighteousness proceed from the acts of the individual will in each case and cannot be forced upon one by external authority. Governments may encourage goodness and discourage wickedness but that is the extent to which they can go. Then if one is wicked in spite of the effort of the governing power to help him to right conduct, he is more wicked than he otherwise would be.

One may imagine a ruler who as a man and ruler may be perfect, a sort of Kaiser, with absolute power, even to that of life and death over all his subjects, he may be perfect in his character, may have the mind of

Christ himself, but he could not produce righteousness in his people. If such a sovereign had miraculous power so as to compel the wills of men, he might compel innocence but that without moral character. There would be no virtue.

There are very narrow limits to the power of external authority to produce moral uprightness, virtue.

These thoughts may be preliminary to an examination of the evidences adduced for a second incarnation of Christ or of his physical appearance as ruler of the world. I may be mistaken in my understanding of an almost universal expectation. It seems to be that Christ will again appear as a human being, at least as a man with the material body that he wore during the thirty-three and a half years that he was on the earth before.

Very much has been written and is being written that seems to convey that idea, that is, that Christ is to appear a second time and assume the role in which he refused to act when he was here before. But he refused to act as a temporal king saying "my kingdom is not of this world." And how terribly disappointed his followers all were because he did not. One can hardly imagine a more plaintive wail than that "Wilt thou not now restore the kingdom of Israel." How little did they realizee that he had established a kingdom of infinitely more importance than the one they were vainly trying to have him establish.

There is a book "Jesus is Coming" written by one "Whom not having seen we love" for his Christian character, his earnestness and long continued study of the scriptures. His character as a man and Christian, a minister of the gospel for many years entitle him to respect, more, to our veneration and affection. Yet every one has his intellectual limitations. I do not profess to be learned nor to be a scholar but I have seen so many mis-

conceptions even in some of the greatest scientists and scholars, demonstrable mistakes, that I take the liberty to, at least, examine closely anything that is presented to me for acceptance. It may be that "W. E. B." has his limitations also. At least there are appearances that would warrant an investigation of his arguments or an examination of the passages of scripture he brings as proof of his positions.

Is it certain that all of the passages of scripture that he brings forward to establish his conclusions, refer to some one single, particular, spectacular event which is yet future? May not a study of history, sacred and profane, show that some of them referred to and were fulfilled in events long past? I think that I am not presuming when I say that in some instances he is demonstrably wrong in some of his positions. Take one case. He confuses the "new covenant," established by Christ, with the "covenant with death and agreement with hell" of Isaiah 28:15. The former is spoken of in Daniel 9:27, as confirmed by Christ in "the week," that is the last shabua of the seventy. The whole of that seventy shabua of Daniel's ninth chapter, all of its prophecies have been as literally and accurately fulfilled as the prophecy that Jesus was to be born in Bethlehem or any other prophecy concerning him.

The 70 weeks or shabua are divided into three periods, 7 weeks, 62 weeks and one week or shabua. That term means a period of seven years for when Daniel refers to a week of 7 days he says "shabua ganim," as in the second and third verses of the next chapter. At the completion of the first period, or seven weeks, the church and state of Jerusalem and Judea was completed. At the end of the second period mentioned, or the sixty and two years Jesus was "annointed" by his baptism, and thus became the Christ or the "annointed one." During

the remaining week, or shabua, he confirmed the covenant with many. In the midst of this week, too, he was "cut off but not for himself." Thus he was mediator of the "new covenant," and "a better covenant" and his was the "Blood of the everlasting covenant." That covenant is not to be confounded with the "covenant with death and agreement with hell spoken of in Isaiah 28:15.

Again, when Jesus, comforting his disciples says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also," he evidently did not expect that the sorrow stricken one would wait two or three thousand years for him to redeem his promise. Referring to the opinions of many that he will come at death and receive them, W. E. B. makes the thought ridiculous by confounding death with Christ, or death itself as in itself his coming. The thought really is that at death, as the spirit leaves the body, Christ re-ceives it, and takes it to the home he has prepared for it.

It would have been poor comfort to those disciples to know or think that they would have to live a conscious existence for several thousand years before they could see him again.

For myself, I am very much disposed to allow facts to shape my theories or views, and as a fact of direct personal knowledge, I know that in his spiritual body Jesus has come and received one, in fact several, of his loved ones and taken them to himself. The fact seems to be that while we are confined to these bodies we are not likely to realize that sentient beings can exist without them. When the protomartyr Stephen was dying at the hands of his murderers he prayed "Lord Jesus, receive my spirit." It would not have been at all like Jesus to have postponed an answer for thousands of years. Jesus says to the thief on the cross, "This day thou shalt be with

me in Paradise." Although Paradise was not considered the final resting place of the spirit, yet it looks as if he were to be with Jesus at any rate. Again note Christ's prayer, "Neither pray I for these alone, but for them also which shall believe on me through their word." And then he gones on "Father, I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

It would certainly seem that he did not expect that they were to wait for thousands of years and then behold him with only the glory that he had while in the flesh. But then, it is contemplated, of course, that in some way his material body would be more glorious than the one he wore before.

Our Saviour's parables are designed to teach spiritual truth and in his parable of the rich man and Lazarus he says that Lazarus was carried by angels to Abraham's bosom. When his faithful ones now die he does not send messengers. He comes himself, and so redeems his promise, "I will come again and receive you unto myself."

CHAPTER XII.

The Second Coming—Continued

"And ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." (Mark 14:62.)

We have been considering some of the passages of scripture relating to this subject. But now, passing by a great many that may or may not apply to it we come directly to the great passages, which, more than any other, and more than all others combined, the prophecy from Olivet. This is contained in all of the synoptic gospels but is brought out more fully by Matthew, twenty-fourth chapter. Do these prophesies or that prophecy as a whole refer to the present time? Is their, or its, fulfillment yet future?

There was then, as now, a great expectancy of great events. The disciples show him the great buildings of the temple, but he tells them that "There shall not be left here one stone upon another that shall not be thrown down." Then the disciples ask him privately "Tell us when shall these things be? And what shall be the sign of thy coming and of the end of the world?" (Age or dispensation). And Jesus answered and said unto them, "Take heed that no man deceive you. For many shall come in my name saying, I am Christ, and shall deceive many." Then he goes on to tell them of wars and rumors, persecutions, all nations should hate them. Many should be offended and betray one another, iniquity should abound and the love of many should wax cold. "But he that shall endure unto the end shall be saved." The gospel of the kingdom was to be preached in all of the world for a witness; and then

shall the end come. Luke records, "When ye shall see Jerusalem compassed with armies, then know ye that the desolation thereof is nigh. Then let them that are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the countries enter therein. For these be the days of vengeance when all things that are written may be fulfilled." A few verses further on Luke records, "And there shall be signs in the sun and in the moon, and in the stars; and in the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Matthew records essentially the same prophesies and adds, "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be. For wheresoever the carcase (the dead Jewish state) is, there will the eagles (Roman ensigns) be gathered together." Then in this immediate connection he narrates, "And then shall appear the sign of the Son of man in heaven; and then shall all of the tribes of the earth mourn, and they shall see the Son of man coming in the clouds with power and great glory." But Matthew goes further and says, "And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." The fulfillment of this last declaration may have occurred but have not been visible to mortal eyes. But now passing that, we may ask, how do all these signs apply to the present time, or to the future? How is it about Jerusalem? That city was destroyed centuries ago and with all of the signs foretold by the Lord to his disciples.

The temple was thrown down so that there is hardly one stone left upon another. Before that, however, was done, the gospel had been preached in all the world for a witness to all nations. This last statement may not be clearly proven, but it can be very nearly so. By the persecutions in Jerusalem and Judea the disciples were scattered all over the then known world. The twelve, the twenty, the one hundred and twenty, and perhaps thousands more went everywhere preaching the gospel. We know that it had reached Rome, the British Isles, Babylon and China, and we have the record that the disciples went everywhere preaching the gospel, as a result of their persecutions.

In Ephesus it was declared "They that have turned the world upside down, have come hither also." As to present conditions in Jerusalem, the Christians are not fleeing precipitately to the mountains, the Turks and Huns are doing that or have been doing it. Jerusalem is not compassed with armies, it did not need to be for its oppressors fled without offering resistance.

One of the most pathetic scenes of the world war occurred in Jerusalem. There were about thirty thousand Jews and Christians in the city. The order had been given that all of them should be deported the next day. That meant what it did mean to hundreds of thousands of Armenians and others, hunger, thirst, loss of all their property, sickness and death, to perhaps the most of them. The order had gone forth, they were to start the next day. And now I can do no better than to take a few passages from a book, "Jerusalem, It's Redemption and Future." In these terrible days in Jerusalem, Jews and Christians fasted and prayed. Their common sorrow and desolation drew them nearer to one another. They sought concealment

in the darkest cellars and deepest subterranean passages. Jews and Christians found refuge together.

It was in this darkness and dread that the Jews awaited the coming of their great festival of light and gladness, Hannucca, the Feast of Deliverance of former days, and now approaching as the day of destruction. The women, weeping, prepared the oil for the sacred lights, and even the men wept, saying that this should be the last time they should keep the feast in Jerusalem. They strained their ears to hear the sound of horses' hoofs and the tread of the soldiers coming to arrest them and drive them forth. The women pressed their children to their breasts saying: They are coming to take us, the assassins, the persecutors.

Then, suddenly, other women came rushing from outside, crying, "Hosanna, Hosanna, the English, the English have arrived."

Weeping and shouting for joy, trembling and stumbling over one another, they emerged and rushed forth from the caverns and holes and underground passages.

With loud cries, with outstretched hands, they blessed the company of their deliverers, who advanced in a glory of light, for all Jerusalem was illuminated by the crimson light of the setting sun.

With the victors, entered Justice and Peace, into the city so long ruled by terror and pain.

How vastly different this from the scenes foretold in the prophecy on the mount of Olives.

The conquerors announced that they came not as conquerors but as deliverers. General Allenby announced that every one should pursue his vocation and he would be protected in all his civil and religious rights.

"How solemn and imposing was the reception of the hero by the heads of three great religions—the Jewish Rabbis, the Mufti and Sheiks, and the Christian priests."

How impressive, with what relief to waiting hearts, was the proclamation that all shrines and sacred places of the three religions should be equally respected.

Life revived in the city which had been ravaged by death. The new rulers distributed medicine and hospital supplies for the sick. The soldiers shared their rations with the famished populace. As soon as possible, food was brought from Egypt. Seed was given to the peasants and army horses and mules were bestowed to plow the neglected fields.

The inhabitants, assured of the tranquility and inspired with confidence, began to organize themselves and to develop a new order after their troubled existance.

It was an impulse of live after the reign of death.

How different is all this from the scenes foretold in the Prophecy on Olivet.

But the question arises, when was that prophecy fulfilled? Jesus himself announces the time within which all should be fulfilled. "Verily, verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away but my word shall not pass away."

He could not possibly have made a stronger assertion, and the assertion is reported by all of the synoptic gospel writers.

But it is said that Christ did not know when it was to be and quote, "But of that day and hour knoweth no man, no, not the angels of heaven but my Father

only." He does not say but that the Son knew, but it was not best to tell any more than the general fact that it was to be soon. But even if he did not know the day or hour he was most emphatic that it was to be within a few years. I may not know the day or hour of my own departure, but I should be safe in saying that it would be within two thousand years.

But again it is affirmed that the word "generation" means race, the Jewish race. But that race was never to pass away, or to become extinct. Besides that Jesus is very much more explicit in some of his declarations. Note some of the declarations upon this subject. (Mat. 10:23) "Ye shall not have gone over the cities of Israel, till the Son of man be come."

(Luke 9:27,) "But I tell you of a truth there be some standing here, which shall not taste death, till they see the kingdom of God."

(Luke 21:22,) "For these be the days of vengeance, that all things which are written may be fulfilled."

(Mat. 24:30,) "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.."

(Mark 14:62.) Addressing the high priest Jesus says, "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Note, too, that these words were addressed to the high priest who would not be expected to see him in glory. He was to see the one whom he was condemning to death, coming in the clouds before he himself should die.

(Mat. 16:27-28.) "For the Son of man shall come in the glory of his Father with his angels; and then he

shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom." What can be more clear than that the coming he speaks of was to be within a few years of the time when he was speaking?

The canon of the New Testament was closed before these things came to pass, all except the Revelation. That, too, may have been written before the traditional date assigned it.

But as for the apparent fulfillment of all of these prophecies, note the account given by the great Jewish historian Josephus.

After telling how the Roman general Cestius, had completely surrounded the city with his legions, with their heathen ensigns, "the eagles" spoken of by Christ, and could have captured the city "that very day' as the historian says, "he recalled his soldiers from the place and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city without any reason in the world." Then it was that the Christians in the city remembering their Lord's warnings from Olivet, left the city and fled to the mountains of Perea, and escaped the terrible destruction in the city when one million three hundred thousand of the unbelieving Jews perished.

Christ warns his followers to beware of false prophets, as has been said before. After speaking of the destruction of a great number of men, Josephus goes on. "A false prophet was the occasion of these people's destruction, who had made a public proclamation that every day God commanded them to get up upon the temple and that there they should receive miraculous signs of deliverance." But instead of deliverance, it only hastened their death. But the historian

goes on, "Now there was then a great number of false prophets, suborned by the tyrants to impose upon the people, who denounced this to them that they should wait for deliverance from God."

Those Jews who had rejected the true prophet were lured to their death by false ones.

Josephus speaks of a star, resembling a sword and a commet that continueed a whole year. He goes on, "a great door of brass that required twenty men to move, and was fastened with great bolts to the floor, which was of one stone, opened of its own accord about the sixth hour of the night."

So of other portents. He goes on to say, "Besides these, a few days after the feast, on the one-and-twentieth day of the month, Artemisius, a certain and incredible and prodigeous phenomenon appeared; for before sun setting, chariots and troops of soldiers in their armor were seen running about among the clouds and surrounding cities. Moreover, at the feast that we call Pentecost, when the priests were going into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking and heard a great noise and after that they heard the sound as of a great multitude, saying, "Let us remove hence."

Then he speaks of the lone herald, who, for seven years and five months, pronounced woes upon the city, and at last was hit with a stone from one of the Roman engines of war and killed.

It may be urged that there is no mention of the appearance of Christ in the heavens or in the clouds, but we have no records that he was seen after his resurrection by any one but his own followers. That sign which the Jews took to be a Roman short sword, and

that continued a year may have been seen by those who believed Christ's words, to have been a cross or crucifix and which they saw as the "sign of the Son of man, the Son of man" as they had been told. At any rate its brightness may have been the brightness that Saul saw on the road to Damascus.

However any of these things may be, the Christians of Jerusalem understood the signs that Jesus gave them, fled from the city and escaped its destruction. That was the end of the age or dispensation concerning which the disciples had inquired.

CHAPTER XIII.

"How are the dead raised up? And with what bodies do they come?" (I Cor. 15:35.)

In view of the preceding something more should be said concerning Christ's resurrection body and that of the human race in general.

But here the same difficulty presents itself as has been before considered, that of conceiving that one may be a complete being and yet not be clothed in flesh. Yet God is pure spirit, angels have no physical appendages. Why should it be so hard to believe that the human race may exist in the same form after the material body has performed its functions?

I believe most certainly, without doubt, or mental reservation, that the body that Christ wore for thirty- three and a half years on earth was re-animated by the same spirit that left it on the cross, the body that was laid in the tomb of Joseph was literally really restored to life, that an angel rolled away the stone and Jesus came forth as proof that death had had no claims upon him, and that his words while he was living were true. But that is not equivalent to saying that that is the body he is wearing now nor the one that he wore at his ascension, nor the one he wore all of the time that he was on the earth after his resurrection and before his ascension. The apostle speaks of "The Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his, glorious body?"

If he was able to "Change our vile body that it may be fashioned like unto his glorious body," why could not he have changed his own body in the same

way whenever he chose to? And it seems that he had that glorious body when the apostle wrote.

But that he wore the flesh a part of the time after his resurrection is very evident for he showed his hands and feet with the nail prints in them and his side with its spear wound. He also ate with them once or twice.

But these manifestations may have been only to prove that he had returned from Sheol, Hades, and which he could not so satisfactorily demonstrate in any other way. But as I have said before, that does not prove that he wore that body to heaven nor all of the time that he was on the earth.

If he wore that body in a natural way he must have supplied himself with blood and clothing by a miraculous act. He shed his blood on Calvary. His clothing was divided among the soldiers and at his burial he had on only his winding sheet, his grave clothes. He did not appear in them. If he had he would have been more easily recognized by those who saw him after he had come from the tomb. But it seems strange that he was not recognized more readily by those who saw him. Mary did not know him on that morning when she found the empty tomb, until he spoke her name. The disciples on the way to Emmaus did not know him though they walked with him, talked with him and even when he "Began at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself," they still did not recognize him. It was not until he had been with them, talked with them and not until he revealed himself as he broke the bread that they knew him and then "He vanished out of their sight." He did not walk away as he was accustomed to do while on earth in the flesh. And nearly every time he was seen, he simply "appeared" to them, sometimes

as they were locked up in a closed room for fear of the Jews or as they walked or as he appeared to Saul of Tarsus.

He presented himself in his mortal body for a time in order to prove as he could best prove to his disciples and the world that he had really returned from Sheol, Hades, and had accomplished the work of redemption. He could put on or take off the robe of flesh as easily as we can a loose fitting robe of any kind. There was no girding of the loins for an exercise of power when he made the worlds, for "The heavens are the work of thy fingers," easily done, did not require even the whole hand. The putting on or taking off of the robe of flesh was not harder. There is no doubt that his prayer that his Father should glorify him with the glory he had with the Father before the world was, was answered, and that he now exists in that glorified body, as he sits at the right hand of that Father, or as he appeared to the apostle on the "isle that is called Patmos."

But there is a further question to be answered. The Apostles Creed says "He descended into hell," that is Hades, or Sheol. His body was in Joseph's tomb, but he himself, his real self, was in the place of departed spirits.

In Peter 3:18 we read: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached to the spirits in prison; which sometime were disobedient" and so on. The "prison" that Peter speaks of was the place of departed spirits, Hades. Jesus was there for a time, his rising out of that place was his real resurrection. His putting on again of the flesh was but the proof, the occular demonstration that he

had so returned. But "Though we have known Christ after the flesh, yet henceforth know we him no more," that is "after the flesh."

It may be so with mankind. Their resurrection may not mean the reanimation of physical bodies, the lumps of phosphate and carbonate of lime, the oxygen, hydrogen and others of the chemical, material elements that now make up our bodies. I have not the shadow of a doubt that God could collect together the identical ions and electrons that composed the atoms that entered into the body of Wycliff whose ashes were thrown "Into the Severn, and from the Severn to the sea," he could have formed them again into the body that was burned at the stake, but it would be a great deal easier, cheaper to make a body out of entirely new material than to be to all that trouble. Then, after all, what would be the use? It would immediately be changed again into a spiritual body as Paul so earnestly argues. God could collect again all of the ions and electrons that composed the bodies of all those who have been burned at the stake, devoured by wild beasts to amuse a Roman audience, those who from "the towers of silence" have passed through the bodies of vultures and from them nourished the soil from which food has grown to nourish others of the human race. But as before, what would be the use. As Paul urges, they would be changed back into spiritual bodies. Those identical physical elements may never be put together again to form a body that would, at least, be immediately changed back again.

How the aspostle labors, struggles to teach us something about the resurrection body in the fifteenth chapter of his first letter to the Corinthians. "But some man will say 'how are the dead raised up and with what bodies do they come? Thou foolish one,' he goes on

to say, "that which thou sowest is not quickened except it die." The original seed perishes, but that which comes from it has a different form, as he says "and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance wheat or some other grain. But God giveth it a body as it hath pleased him and to every seed his own body." "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." "As we have borne the image of the earthy, so shall we bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

In his letter to the Philppians he says, "For our conversation is in heaven from whence, also, we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." We have seen something of what that glorious body is in what has been said before.

Jesus, himself makes the subject even more plain than Paul, for he says that in the resurrection we shall be like the angels, and the angels are pure spirits with no physical material about them, for he says, "a spirit hath not flesh and bones as ye see me have." This he

said to convince some that he had really risen from the dead. But the affirmation holds, "a spirit hath not flesh and bones." He thus supplements what Paul says, "Flesh and blood cannot inherit the kingdom of God."

Both Paul and Christ make it as strong as it can possibly be put, that when these bodies have served the purpose they were designed to serve, and they are laid away, we are done with them. So far as I am concerned, I am glad of it. These bodies cannot stand much of pleasure or of joy. This body has been a pretty feeble, too feeble, an instrument to realize much of the hopes, the desires, the aspirations of the spirit that it still holds in thrall. Though always slender, it has served its purpose pretty well, though it has not enabled its owner to accomplish his desires, yet it has done pretty well. But when it has gone on a little longer, I shall be glad to bid it a final farewell.

I have said this with regard to myself to introduce some thoughts with regard to others. How may we suppose it may be with those who have gone before?

Suppose that John on the isle of Patmos had a revelation of facts, realities, and not some imaginary fancies? Suppose that what he says that he saw, he really did see? There would be some really astonishing revelations, to say the least.

"What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir thou knowest. And he said to me, These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in the temple; and he that sitteth upon the throne shall dwell among them. They

shall hunger no more, neither thirst any more; neither shall the sun light upon them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them to the fountains of living waters; and God shall wipe away all tears from their eyes." (Rev. 7:14-17.)

Now, though we may not understand all about these things, is it not reasonable to believe that he actually saw the spirits of some of the redeemed ones around the throne where Jesus prayed that his followers might be and see him in his glory? God opened the eyes of Gehazi so that he saw the mountains around them full of horses of fire and chariots of fire, an angelic host there for their protection. Is it any harder to believe that John really, in fact saw what he says he saw, and not a mere vision, a creature of the imagination?

Supposing, then, that there are really souls of the departed saints now around the throne of God, in the condition above described, would they want to come back here, even if God should fix their former bodies better than they were before?

But now we may go a step further in considering our resurrection bodies and their condition.

Matthew says, "The veil of the temple was rent from the top to the bottom; and the earth did quake and the rocks rent; And the graves were opened; and many of the bodies of them that slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many."

Now as Christ appeared in the flesh for a time to prove that his spirit had left Sheol, how much of a heresy would it be to believe that the appearance of the bodies of those saints were the signs, the tokens,

the proofs, that the rest of the saints, also, had left the place of departed spirits for their eternal abiding place? Paul speaks of Christ's resurrection as being "the first fruits of them that slept."

But after the first fruits, the rest of the crop soon followed. He, indeed, speaks of some having erred, saying that the resurrection was past already, but that would not preclude the fact that it was in progress, though not concluded. But waiving this for the time being, note again what the Seer of Patmos says that he saw, "And after this I beheld, and lo, a great multitude that no man could number, of all nations, and kindreds, and tongues and people stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; And cried with a loud voice, saying Salvation to our God which sitteth upon the throne, and unto the Lamb." And then in this same connection, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads; or in the hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Now, again, supposing that John actually saw what he says that he saw in fact and not in mere figures of speech, what follows? Simply that the souls that had been kept in Sheol, or in "Prison," as Peter says, were released after the work of redemption was finally and fully completed.

There was no use of their being confined there longer for the entire universe of spiritual beings had seen God's justice vindicated in fact and not merely in promise, that the work of redemption was completed, and all were at liberty to go to their eternal, final, homes with Christ and God.

Accepting this view, we at least, bring our theories ofEschatology into harmony with our practical beliefs.

Of course, at the grave of the departed, as the remains are deposited to return to dust, we may say, "Earth to earth, ashes to ashes and dust to its original dust, yet sorrow we not as those who have no hope but wait the morning of the first resurrection," and so on. But practically, do we believe that the departed spirit is to go to some dark abode to wait, perhaps a few thousand years, until Christ shall come, to pass judgment and then send it to its home on high?

Perhaps, after all, John, "on the isle that is called Patmos" may have had a more perfect "Revelation" than we have been accustomed to think, but that the revelation may have had more to do with things unseen by mortal eyes than we have thought.

And now, what was Paul's thought, his purpose in explaining, in emphasizing so earnestly, the spiritual nature of the resurrection? He explains in a few words, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord."

It was to stimulate their activity in the work that Christ assigned them.

CHAPTER XIV.

"This is a great mystery, but I speak of Christ and the Church," (Eph. 5:32.)

But with regard to "The Second Coming" of Christ, is there then nothing to it? Why all of this universal expectation, this almost feverish anxiety, this hope deferred, this preaching of this doctrine by some of the most loyal, the most effectual, the greatest ministers of the gospel of this age? Why all this? Is it, then, all a false hope, a delusion, a groundless expectation? I make no positive assertion, but may there not be a reality vaster than the conception, more real than the expectation, more inspiring, even, than "the blessed hope" that with many now is so enrapturing? I can conceive of such a reality and partly, at least, as the result of this last world catastrophe.

We have considered some things regarding "thy coming and the end of the world" that the disciples inquired of Jesus about. He gave them many signs which those who believed on him received as of "his coming" and they fled to a place of safety in the mountains, as he warned them. "The end of the world" or dispensation, followed. That was the greatest convulsion that the world had ever seen up to that time. It is passing strange how entirely it has seemed to escape the notice of those who would naturally be most interested in it, and most likely to recognize it.

But sometimes one event is the foregleaming, the type, the prophecy of another and a greater. That was true of some of the prophecies connected with Christ's first coming, or rather of his incarnation. Possibly it may be so now. As that greatest of all catastrophes marked the "end of the world" or dispensation, or order

of things, may not this last and indefinitely greater convulsion mark the beginning of a new world or order of things?

I make no positive affirmation, but it may be so. It may be that "the new heavens and the new earth wherein dwelleth righteousness" are not far away. At least, it is partly true that now, how things are seen depends upon the eyes that see.

The wooden crosses in France, "the poppies that grow in Flanders fields" are mute, yet eloquent, monuments of a heroism that may have had, perhaps unconciously, a higher than a human source. An object greater, infinitely greater and higher and purer than any human ambition or purpose or desire may have been in the thoughts of Him in whose hands are the destinies of nations. We hear a great deal about "making the world safe for Democracy." It may be that God's plan is to make Democracy safe for the world. Democracy is not a word to safely conjure by. What it will do depends upon the character of the people that compose it. Democracy is not a new thing under the sun. Whether it will be a blessing or not depends upon the extent to which the spirit of Him who bled upon a greater wooden cross on Calvary animates the people, the extent to which they are animated by the life, the eternal life he gives and for which he gave his life to give.

It seems to be the almost universal opinion of thinking men of vision, that the past conflict has been more than the conflict of human ambitions, but of conflicting incarnate principles. Upon one side of the supermen of Nietzsche, upon the other the supermen of Goethe. The first animated by the gospel of hate, the other by the gospel of Charity. It was a conflict of the same principles as were involved in the battle of Tours centuries ago, when the armies of Charles Martel turned back the hosts

of Mohammedan Saracens that had almost overrun the world.

The geographical Armageddon battle has been fought, and by it the last of the hosts of the oppressor was driven from Palestine, may not the mystical battle, too, have been fought out between those two opposing principles? Whether this be the thought or not, or expressed in such words or not, it is amazing the extent to which the essential idea has taken possession of multitudes of people. Secular papers vie with religious papers in voicing the essential idea, though far, perhaps, from realizing in consciousness, the full meaning of their words. Take, for example, the words of an American man of letters, "For the civilization that is represented at the Peace Congress, Christ is still the great mind, the great restraint, the indispensable means to make democracy safe and guard the liberty with forbearance. If Christ is a failure, the congress will be a failure and the world must have a new prophet. The congress at Versailles will have to listen to the Jesus Christ mandate whether anybody puts it into words or not."

Take the following from a secular daily paper, "No league or society of nations formed conditionally can stand unless supported by a league of churches and a unity of moral ideas.

Civilization has a hand in unified religious bodies the most powerful machine for moral and social advancement conceived in any age.

Any society of nations the proposed league of nations, must crumble unless the world is leavened with a unity of moral ideas. These moral and social ideas cannot be put over by unrelated denominations. We desire unity in the matter of economic justice and on all moral issues and do not concern ourselves with the split-

ting of hairs or theologic discussions. Tomorrow, the paper goes on to say, "174,000 preachers will go to work, all driving at the same thing—the advancement of the world's moral welfare. If this army of spiritual leaders were united in a battle for some great issue nothing in the world could stand up against the drive."

Some of these thoughts and words may have a bearing more on what is to follow than upon what has been said. But they are samples of what we find in almost any paper we chance to pick up.

The church of Christ is being called as never before to "come up to the help of the Lord against the mighty," and it is answering the call.

A few words more from a religious paper. "To provide the spiritual equivalent of the stupendous material forces released in the world war the evangelical church in all of her great denominations is prospecting a program of extension and enlargement on a vast and comprehensive scale. The barest enumeration of this in naked outline is impressive. The aggregate impression is full of inspiration and challenge."

Again, the same paper goes on to say, "It would be a tragedy unspeakable if we should win the war and after all fail to achieve the purpose for which we are fighting. To what end shall we have spent millions of treasure and the far more precious lives of our sons if we fail to take a long step toward the creation between nations and races, the relations of good will and helpfulness that are in accord with the principles of Christ and are necessary to the welfare of the human race?"

Again "The Church is awake. The dry bones are living. What does it all mean—this new determination, this new endeavor? As the Church sees the world as it has never seen the world before, so the world sees the

church as it has never seen the church before. In the great movements now being inaugurated there is something for everybody to do."

Such expressions are faint foregleams of the truth. That fiercely soul stirring challenge of Col. McCrae is to the Church. "Take up our quarters with the foe."

"To you from failing hands we throw
The torch; be yours to hold it high,
If ye break faith with us who die,
We shall not sleep though poppies grow
In Flanders Fields."

The challenge has been answered in words in the language of another:

"And now the torch and poppy red
We wear in honor of our dead.
Fear not that ye have died for naught;
We've learned the lesson that ye taught
In Flanders Fields."

Words? Yes, and deeds. The thin line of soldiers firing their red hot rifles at Ypres, the hosts that at Verdun met the advancing tens of thousands with the cry, "they shall not pass," others at Chateau Thiery and hundreds of other bloody fields have answered the challenge but in part.

They have meet the physical challenge but the intangible, invisible spirit back of it all, animating all, forcing all still remains to be met.

That challenge of McCrae must be met, accepted by spiritual forces and those forces are represented by the Church of Christ.

After all may it not be that those who entertain "the blessed hope" may not be mistaken so much in the fact of the Lord's return as the manner of it?

He did not come at first to meet the expectations, the most ardent desires of a hungering world, but he did better.

Israel expected that their Messiah would break the power of Rome and set up a temporal kingdom, but he did better. He came to break the power of a greater than Rome and set up a greater kingdom, but not of this world.

It may not be surprising if some now may be mistaken in the manner of his coming and the manner of his working. Reasoning from the past can we expect that the church can sit down with folded hands, look on and wonder and applaud while He assumes again the human form, comes as a great king and by an exercise of wonderful, miraculous power abolish sin and crime, bring order out of the world's confusion, and whether men will or not, establish a reign of everlasting and perfect righteousness on earth? To accomplish that is just what he commissioned his Church to do.

"Must I be carried to the skies
On Flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?"

Christ's answer would be a most decided negative.

He expects his Church to build up his kingdom in this world, or rather that He will do it through and by his Church. And let us not be mistaken in this regard and think that if anything is accomplished we have done it. It is after all Christ that is doing the work. After writing the longest of the four gospels, Luke says, "The former treaties have I made—of all that Jesus began both to do and to teach." He only began his doing and teaching while here in the flesh. He has been doing and teaching ever since.

When the disciples wrought miracles they never professed to do it by their own power. It was Christ that did it. When they taught it was by the wisdom of Christ. When they performed wonderful works it was by the power of the risen Christ. I need not quote particular passages to prove such statements. They are too many and too apparent to need quoting.

But let us gain the climax of this line of thought by gradual approaches. As he delivers his last and great commission, Jesus says to his disciples, "Lo I am with you alway, even unto the end of the world." Note first he is to be with them. Jesus is as omnipresent as God, for he is God.

Further than that he is not only to be with them but in them. He prays "that they may be one even as we are one, I in them and thou in me that they may be made perfect in one," and so on.

Then how earnestly he prays "That the love wherewith thou hast loved me may be in them and I in them."

But Paul makes the fact very plain. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Again he is more specific with regard to its being Christ that is spoken of, "Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?" Again Paul prays, "That Christ may dwell in your hearts by faith?" and so on. But to be still more specific, (I Cor. 6:15,) "Know ye not that your bodies are members of Christ?" Then, (I Cor. 12--27) "Now ye are the body of Christ and members in particular."

Then as for the Church in the aggregate, (Eph. 1:22-23), speaking of Christ he says "And hath put all things under his feet, and gave him to be all things to the

Church which is his body, the fulness of him that filleth all in all." Again he speaks of "The afflictions of Christ in my flesh for his body's sake, which is the Church." He speaks of the Church as the body of Christ. Finally, (Eph. 5:30), speaking of Christ he says "For we are members of his body, of his flesh and of his bones." Then speaking of man and wife as being one flesh he says "This is a great mystery; but I speak of Christ and the Church." It would seem that nothing could be more plain than that the Church is the incarnation of Christ, and it is the body of flesh and bones through which he is to accomplish his work in the world.

Christ is too large to be confined to a single human body. He fills the universe and can inhabit every human being in the universe and then not exhaust his being. He is the "Fulness of him that filleth all in all."

But what about his second coming? It may be like that of the Comforter whom Christ promised to send to the disciples. Just before he ascended he breathed on them and said "receive ye the Holy Ghost." They received the Holy Spirit then and there but his full manifestation was not until after that ten day's prayer meeting. Then He came in the fulness of his power on the day of pentecost. But it was not in the form of a man, even in physical perfection, but as tongues of fire breaking off from the Shekinah cloud in the room. These tongues settled upon them and filled them and then was performed the promise of Christ, "Ye shall receive power when the Holy Ghost is come upon you." The world waited 2,000 years for the fulness of the Mosaic dispensation to come in, and has waited nearly as long for the fulness of the Christian dispensation to come in.

Christ has been in his church all these years, but the Divine life in its individual members has not dominated the human, imperfect, life enough. That Divine life

must gain the ascendency over the human life, it must be supreme. That supremacy may assert itself in some wonderful outpouring as on the day of Pentecost. Then there may be, as in Ezekiel's vision of the valley of dry bones, a movement, a coming together, and finally flesh and life. But the Church has not been entirely like that valley. It has already accomplished much, particularly during the last century. It has shown signs of increasing life, but it has been mainly preparatory for still greater things, like the first fruits of a still greater harvest.

Christ is coming again with power, but that power must be manifested through his body, the Church. Let those who entertain "the blessed hope" of the Lord's return, realize that they, themselves, are members of his body, of his flesh and of his bones. All who have accepted Christ and the new, the eternal life are members of his body, though some of them may be obscure, unrecognized by the world at large, and yet be like the heart, the lungs, the veins and arteries of the body, the very source of life and strength. What a picture the apostle draws of the body of Christ in the twelfth chapter of First Corinthians. A great many members and yet but one body.

But now, specifically, what is the work that the church is to do? It is to continue what Christ "Began both to do and to teach." But it would be well to remember that he had little to do with external affairs. He refused to act as "a judge or a divider" when asked to use his influence in an apparently just cause. He healed the sick as his church is now doing as shown by the thousands of Christian physicians and hospitals wherever the Church has gained a foothold. The Church, too, should continue his teachings. But those teachings were drawn from the Book which he so much reverenced, the book of which the Psalmist declares "Thy word is true from the beginning."

That Word, unemasculated, unaltered, supplemented by his own words, directly as he himself uttered them or as uttered by those whom he moved by his inspiration to write, must be the authority for all its teaching.

But all of these things, all of the activities of the church must be accessory to, subordinated to the supreme purpose that Christ came to accomplish, that purpose was to impart eternal life. That life that is eternal not simply as to duration, but that has the kind, the quality of the life of God. As that was the supreme work Christ came to do, so must it be the supreme work of his body now. And there must be no mistake in this regard. Men do not naturally have the Divine life. If we have it, it must come as the gift of God through Christ. By receiving that life is the only way by which men can be brought into harmony with the workings of the universe. When the world was completed God pronounced it "very good." It was so made as to work in harmony with and for the good of man in the condition of Adam after God imparted to him eternal life and before he lost it by his transgression. The only way now by which the universe can work in harmony with men is for men to get into harmony with it and its Creator. Even now, with all of the chaos that sin has brought into the world, God is wise enough and good enough and powerful enough so that "All things work together for good for those that love God." But it is desirable that all mankind place themselves in such an attitude that the universe may be in harmony with them and all be the beneficiaries of that working. That was, I repeat, the supreme purpose for which Christ came into the world. So this must be the supreme purpose of the church. However much we might wish it otherwise, the preaching today must be still the preaching of John the Baptist and of Christ, "Repent for the kingdom of heaven is at hand." A great deal is being said in

these days about "The Fatherhood of God and the Brotherhood of man." In a kind of loose, conventional way, and perhaps the way in which it is meant to be understood, there is much of truth in it. But it really indicates more what should be than what is. It must not be interpreted as universalism.

What is the status of "a child of God" who has never been born again? There can possibly be but one answer, he is out of the kingdom and must stay out until he receives from God the life of the kingdom, the life that alone can inhabit the kingdom. Jesus said to an amiable and pious Rabbi, "ye must be born again." It is as true now as then and of men now as it was of Nicodemus. It is a sad thought, a thought that we should naturally wish not to express, but the great Judge of all the earth has said "Many will say to me in that day Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works?"

But the terrible answer will be "I never knew you."

Many most excellent, large hearted, generous men seem to be mistaken as to the best way of arriving at the objects they wish to attain. They most sincerely wish to benefit, to improve the external conditions of their fellow men. Upon the surface it would seem that the way by which to secure that purpose, in their thought, is to change external conditions. They seem to think that the main work of the church should be along sociological lines. Within its proper sphere and within certain limits such work is excellent. It is a part of the work which the hands have to do. It is all a manifestation of the spirit of Christianity, and is prompted by that spirit. Such work is never done where Christianity has not penetrated. And we may say as truly, that all work that is in any way beneficial to mankind, may be the manifestation of

the same spirit. The farmer at his plow, the clerk at his desk, the banker among his accounts, the student among his books, the miner as he throws out the coal, are but samples of all men who may have the consciousness that they are doing their Lord's work, if it is done with the right spirit. All such work is beneficial, all is necessary.

So this work for the bettering of external conditions of man has its place but it is not the great work of the church. That kind of work in the early church was delegated to deacons while the apostles continued the main work to which they were called. And even those who were set aside for the humanitarian part of the work were very successful preachers as well, and the first martyr was from that class.

The great, the supreme work of the church is to impart a kind of life that has the formative power of its own conditions. But it is too sadly true, that one may read volumes upon sociology and never see a single hint that Christ has a claim upon those for whom the most desperate efforts are being made to benefit. But when masses accept the Divine life that Christ came to impart, they change their conditions themselves. Of course they may need help, but they will have the life principle that will inevitably elevate their surroundings. The same is true of foreign fields. The church has a mighty work to do among the nations that have lately been at war. The spirit of Christ alone can bring about a peace that shall be permanent and just. But the Church must not forget the source, the only source of its power. The source of Christ's power was intimacy with the Father. The power of Pentecost came in answer to the united prayers of a united Church for ten days. The modern church can accomplish its object, do its work in no other way for that is

the only way by which its power can be obtained. But when a united Church "Fair as the moon, clear as the sun, and terrible as an army with banners" moves against the powers of darkness, then will the activities of the Divine Life be in the way of accomplishing its mission.

Please Read and Place in the Book "The Divine Life"

SOME THOUGHTS CONCERNING THE SECOND COMING AND THE RESURRECTION

Designed to Supplement and Emphasize Those on That Subject in the Writer's Recent Book, The Divine Life.

There seems to be on the part of some an insuffcient conception of Jesus, the Christ. He was a Selfexistent, Infinite, Eternal, Omniscient, Omnipotent, OMNIPRESENT SPIRIT before He made the worlds. If He had not been He could not have made them, but "All things were made by Him, and without Him was not anything made that was made."

For one definite, specific and infinitely important purpose He voluntarily emptied Himself of His glory, humiliated Himself, condescended from His exalted position in the heavens and became "obedient unto death, even the death of the cross."

His sufferings upon the cross are dwelt upon, emphasized. They were, probably, greater than the aggregate body of the whole human race could have endured, but His humiliation, His condescension, His leaving, His glory that He had in the heavens and taking upon Himself the limitations of a physical body at all, occasioned as great suffering, perhaps, as those His body endured upon the cross.

He left all, suffered all, to become man's Redeemer, and, incidentally, in doing this He made a revelation of His nature, His true character that showed Him to be "the chiefest among ten thousand and the one altogether lovely."

The opinion seems to prevail with some that it was His lowly position among men that was so humbling to Him. But it was His becoming man at all that constituted His humiliation. His confining Himself to a handful of matter of which He Himself had made worlds, was an infinite condescension.

Whether a lowly carpenter, a king or a kaiser would have made no difference. If I were to be humiliated to the extent of becoming a worm it would make little difference whether it were a big worm or a little one. So with Christ. From the infinite heights from which He came, the little distinctions among men were trivial. He accomplished His work as Redeemer of mankind. After that work was done there was no longer need for His humiliation, and He ascended up to where He was before and AS He was before, a Selfexistent, Infinite, Eternal, Omnipotent, Omniscient, Omnipresent Spirit as God is.

Since then His "comings" have been but the REVEALINGS of Himself to men. Sometimes in one way, sometimes in another. To Saul of Tarsus He showed Himself as a bright cloud, like the Sheckinah in the first temple. To John on the island of Patmos He appeared as "The Ancient of Days." But it was Jesus as He declared "I am the first and the last. I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." That was Jesus as truly as the One who in human form talked with the woman of Samaria, but He was without the limitations of a material body.

As per John 14:2, 3 He came to my wife. As she was soon to depart with a heavenly smile upon her face she said "I see my dear Jesus." He had come for her and the next day she fell into His arms speaking of "the sweet sense of forgiveness." And not only does He come in accordance with that promise but also in accordance with the one He makes through Paul, I Thess. 4:14, He brought others with Him, the spirits of some who had gone before, for as a sister of mine was about to pass over the river she exclaimed "There is Jesus, He beckons to me with His hand" and farther she says "There are Viola and Alice. Alice has a crown for me." Jesus, in accordance with the promise, had brought two of her little sisters who had just preceded her to the better land. I might mention also the case of a cousin who for years had been a great sufferer from cancer and was soon to be released, and who saw her father and mother and a young brother who had preceded her. Such "comings" may not be materialistic and spectacular enough to suit some of our most excellent Christian friends but they are eminently satisfactory to those for whom He comes.

I understand that such experiences have been very common among converts from heathenism as evidences of the

saving power of their newly found Savior. In Christian lands they may be common enough to encourage faith, but not common enough to abridge the free agency of men in belief or unbelief.

But now we come to consider the one particular manifestation of Himself that is so much spoken of in these days as The Second Coming of Christ.

There may be some minor prophecies that may or may not be considered as referring to that event. Some of them may have been fulfilled and no human historian has recorded the fulfilment or they may have been recorded and we may not have seen the records. Many events in the world's history have transpired of which we are ignorant. But the great, CONCLUSIVE declarations upon this subject were made by Christ Himself. These are recorded, mainly, in three of the gospels.

The disciples had been showing Jesus the wonders of the temple when He fortold their utter destruction. The disciples inquired when that destruction should occur, and when He, Himself, should come to accomplish that destruction and make an end of that IONOS, age or dispensation, referring to the Jewish dispensation and to usher in the fulness of His own kingdom, upon its ruins or rather in its place. His reply contains many specifications, but one is remarkable. It is His declaration that no man, not even Himself, knew the day or the hour of His coming. That shows that in His voluntary humiliation He had voluntarily placed some limitation upon His own Omniscience. We may safely say that He will never do that again. But He DID know, and most solemnly affirmed, with a positiveness that could not be resisted, that it would be within the lifetime of many then living. The word "generation," as He uses it, does not mean "race"; the Jewish race was never to pass away, but the aggregate of people then living. It was a generation in this sense that He asserts "Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

Without entering into an exhaustive consideration of the "words" here spoken of, we may note some that are conclusive. The disciples asked "what shall be the sign of Thy coming?" and so on. The gospel was to be preached in all the world. It had been according to church history. The inhabited world was not as large then as it is now. Jerusalem was to be encompassed with armies. It surely was in A. D. 70.

He was to come "with a shout," or rather as another version reads with or amid "shoutings" and there certainly were shoutings by the Roman armies and by the beseiged. There was to be "great tribulation." One is amazed to see a statement that such had not taken place. No intelligent, thoughtful student of history but must stand appalled at the indescribable horrors of that "tribulation" when Jerusalem was thus surrounded by armies and one million, three hundred thousand of its inhabitants perished amid horrors that are hardly conceivable. It was a "tribulation" such as had never been known before and can never be repeated until the earth itself "shall be burned up". That was to be one of "the signs of His coming". It was indeed "the great and terrible day of the Lord".

In the temple miraculous events transpired. Above the city were miraculous portents. A star stood over Bethlehem to indicate that the Savior was cradled there. Later, in the year A. D. 70 another star stood over Jerusalem and a sword in the heavens indicated that Jesus was in the city, but as the judge of a recreant people. But one of the most significant prophecies or signs that Christ said should be was "as the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the Son of man be". He was to come as the Shekinah cloud and that appeared in the temple just before its destruction. It was the same cloud out of which once came a voice to Saul of Tarsus, "I am Jesus whom thou persecutest".

The great, radical mistake in this matter is to suppose that He cannot apear or "come" except in a physical, material body. But Paul declares very positively that this will never be.

Jesus is now what and where He has been from eternity, a Selfexistent, Eternal, Infinite, Omnipotent, Omniscient, Omnipresent SPIRIT, the Spirit of God. He "comes", or reveals Himself, whenever He pleases, to whom He pleases and as He pleases. But it is seldom in accordance with the previous conceptions of men. It is better. The Jews refuse to accept Christ as the Messiah because He did not come with power and great glory. Now because He did come, in a particular case in the glory of the Father and the holy angels, and because they have not physical, material bodies, many will not believe that He kept His word.

It is said that His coming will be premillenial. Be it so, and it probably was so. The millenium may have been the

first thousand years of the Christian era. Christ's kingdom, at least, was fully ushered in when the Jewish dispensation ended with the destruction of their city and temple.

I have written these few words to supplement to some extent what I have written on this subject in my book, "The Divine Life", and to show as conclusively as possible that Jesus knew what He was talking about and that He kept His promise to come in the then present generation, within the lifetime of many that were then living.

With regard to the resurrection I need add but few words. To those who believe that the matter that once entered into the bodies of Adam and Eve, Cain and Abel and all others of the billions who have lived and passed away is to be collected together into their former shape and be reoccupied by their former tenants I have nothing to say farther than that Paul contradicts the idea with as much force as can be put into words and Jesus says that in the resurrection they are as the angels who have no physical bodies. They lived ages before matter or the material worlds were made. We, if the God-life principle has been united to our human life principle, shall live when the world and all that is in it shall have returned to nothingness. All of the rolling worlds and blazing suns of this universe are but a brief incident in the life of God and of His Christ. Much might be said along these lines but I believe that enough has been said to show that there is a solid, scriptural foundation for our inevitable, instinctive belief that our loved ones who have died in Christ are with Him, where He is and not in Sheol waiting for His second incarnation.

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